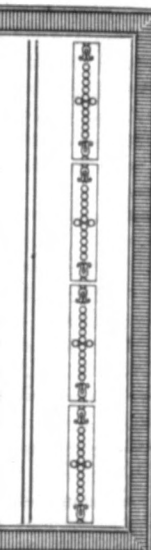


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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIX

JACKSON, MISS., May 19, 1927

NEW SERIES  
VOLUME XXIX, No. 20

Mr. Alvin Doty of First Church, Jackson, is in charge of the singing at Bay St. Louis this week.

The man who never does any more than he gets paid for, seldom gets paid for any more than he does.

Brother Allred moves to Pinola where he has already begun his pastorate, graduating from Mississippi College.

Mr. Herbert Hoover now says that \$10,000,000 will not be enough to re-establish the flood sufferers in their homes.

We are mailing to each W. M. U. President a letter asking for their assistance in securing individual subscriptions during the summer months. Subscription price \$2.00 per year.

The amount set to be raised for Southwide objects in the Southern Baptist Convention for 1928 is \$3,889,250. The amount which Mississippi will undertake is \$200,000. This does not include gifts to objects within the state.

Up to this writing the effort of two Frenchmen to make the flight in an airplane from Paris to New York seems to have ended in failure and the death of both airmen. They were last seen passing over Ireland, and some fishermen think they heard the plane passing over near Newfoundland, but fogs prevented any sight of it.

A million dollar corporation has been formed in Mississippi to lend money on possible terms to those returning to their homes in the Delta to begin a crop as soon as the waters recede. The money is furnished by the banks in the state and other business institutions. There are fifteen directors who are among the best business men in Mississippi.

Southern Baptist Editors will always remember with pleasure the breakfast given them one morning during the Southern Baptist Convention by Dr. V. I. Masters, Editor, and Mr. Frost, Business Manager of the Western Recorder. The editor of The Baptist Record acknowledges with appreciation his election as president of the Editorial Association. Dr. J. L. Compere of Arkansas was elected secretary.

The Baptist Advance says: The presidential address of Dr. Geo. W. McDaniel, the retiring president, was revolutionary and reactionary and filled with the counsel of fear, defeat and destruction. Never before have we known a retiring president to attempt to determine the policies under the next administration, and especially when the proposed policies were so reactionary and revolutionary.

The reactionaries and destructionists, led by Dr. Geo. W. McDaniel and encouraged by some things in the report of the Crouch committee, showed great strength, but utterly failed to stamper the Convention. We thank God for the steadiness of the Southern Baptist Convention.

So far as we remember, nearly all the disturbances were raised by brethren from the eastern part of our territory—and we had supposed that disturbances arose only in the West.

Brother J. E. Byrd is in a Sunday School Institute this week with the East Moss Point Church.

Rev. F. H. Miller, one of this year's graduates from Mississippi College, has located as pastor at Mashulaville.

You can kill a cat nine times, and he will be dead; but you can kill self a hundred times, and it will get up and sit down with you at the breakfast table next morning.—Dr. Conner.

Dr. J. E. Dillard says, I have been in the ministry thirty years, and have never known of a divorce where husband and wife were both members and active in the work of the same church.

Mr. W. L. Compere, a ministerial student graduating from Mississippi College this month will spend the summer singing in revival meetings. If you wish his help, write him at Clinton.

Mr. Russell Stovall was the hero in rescuing several people including Mr. L. O. Crosby and General Curtis Green from a burning boat in the flood waters near Greenville last Saturday. He did it by expert swimming and of course keeping cool between flood and flame.

Of the Baptist Bible Institute teachers, Dr. DeMent and Dr. Gwatkin are in Ridgecrest, N. C., for the summer. Dr. Cleverdon will be with them. Dr. Crutcher is supplying the pulpit in St. Petersburg, Fla. Prof. E. O. Sellers is visiting Europe and Palestine. Most of these and all the others will be busy preaching and teaching.

The death of J. M. White of West Point inflicts a great loss to the church there and to the whole denomination in the State. He was born in Lawrence County 69 years ago, taught in the A. and M. College for a number of years, then entered business at West Point. He has been successful in business and active in Christian work. He was for many years a member of the board of trustees of Mississippi College. He leaves a widow, who was Miss Mary Ella Hearn, one daughter and two sons to whom we tender our sympathy.

The attitude of some brethren in Maryland toward the New Orleans Hospital seems to be caused by the distance from Baltimore to New Orleans, which reminds us of a story told by a one time Baltimore pastor, who came from further north and had little sympathy with boards and institutions of the Southern Baptist Convention. This is the story as Dr. Fulton told it: A man from New York City was summering in the woods of Maine. On a long hike he thought himself out of sight or sound of any human being when he heard the sound of an ox. Following his ears he came upon a lone woodsman chopping down a tree. He greeted him cheerily and the woodsman asked where he was from, receiving the reply that he was from New York City. "Don't you get mighty lonesome down there?" "No, why should I?" "Oh," said the chopper, "it is so far away." Now the real question is not how far a place is from Baltimore, but how much does it need help, and how much good will the help do the whole cause.

## CONVENTION SERMON The Lure of a Lost World

Wallace Bassett, D. D., Cliff Temple Baptist Church,  
Dallas, Texas

(Sermon preached before the Southern Baptist Convention meeting in Louisville, Ky., May 4, 1927.)

Acts 16:9: "Come over into Macedonia and help."

I think the greatest day in the history of the Christian religion since Pentecost was the day Saul of Tarsus was converted, for this event took from the ranks of the enemy one of the most gifted and earnest of men and added him to the forces pledged to carry out the Great Commission of our Lord. The next greatest day in Christian history was the day Paul decided to carry the Gospel to the peoples of Europe. Many ships have sailed many seas and made history by their voyages. Ships of exploration have sailed in all the waters of the world, bringing whole continents of land to light, until there is no more land to discover. Ships of colonization have carried settlers to these new lands, and these settlers have proven in many places to be the nucleus of great nations. Battleships have gone from shore to shore, and by their voyages have had much to do with determining the history of the world. Ships of commerce from the day of the early Phoenicians until the present day have gone out in search of trade and added greatly to the wealth of mankind. No one can estimate the influence of such voyages on the history of the human race. But one of the most significant of voyages, as far as later history was concerned, was the one of our text, which a little nameless vessel that loosed from Asia at Troas landed in Europe after two days, not far from the city of Philippi. It was the unheralded beginning of the most significant movement that ever touched Europe. Little heed was paid the missionaries as they hurriedly left Asia, and no special demonstration marked their landing at the coast city of Neapolis; but they carried in their hearts and heads that which was destined to turn the world upside down.

Paul had not included any parts of Europe in his missionary itinerary when he started this, his second journey. By a series of permissions and prohibitions, the Holy Spirit had made a funnel of circumstances which brought Paul to a standstill at Troas, where he was to wait for further light. God has often, by the discipline of closed doors, brought us face to face with new opportunities. While waiting for instructions in this historic city—where once stood ancient Troy, where once stood Alexander the Great at the tomb of Achilles and determined to conquer the world; where Caesar hoped to have his capital after he had conquered the world—while waiting here, I say, another man joined the party. Up to this time the author of the book of Acts had referred to the missionaries as "they." From now on he refers to them as "we." Where did he hail from and who is he? From where he comes we do not know; but we do know that he is Luke, the beloved physician. Is it unreasonable to suppose that Luke, loving his own people, the Greeks, tried to interest Paul in that section of



the world, which held the majority of these people? I think these two—this Jew and Greek—must have talked about going to Europe. They must have discussed the great needs of Europe for the Gospel, which is the power of God unto salvation. They must have talked about how Europe would help in the spread of the glad tidings. As a flowing river takes on the color of the soil through which it flows, so would the Gospel message receive new impetus from the virile people of Europe. The ancient head-hunters of Borneo believed that every man conquered added his strength to the one conquering him. So Europe would add much to the forces of the new religion when she is conquered by it. For:

"Out of the east they have always come, the cradle that saw the birth  
Of all the heart-warm hopes of man, and all of the hopes of earth—  
For out of the east arose a Christ, and out of the east has gleamed  
The dearest dream and the clearest dream that ever a prophet dreamed.

And into the waning west they go with the dreamchild of the east,  
And find the hopes that they dreamed of old, a hundred-fold increased,  
For there in the east they dream their dreams, of the things they hope to do,  
And here in the west, the crimson west, the dreams of the east come true."

Whether Paul and Luke talked about preaching the Gospel in Europe is a matter of speculation; but we do know that in his sleeping moments that memorable night in Troas he saw a man of Europe urging him to come over and help. A new day for the world! A new day for Christianity itself; for praise God, He heeded the call and went.

When Europe made this call, I think she made a great confession. She seemed to say, "I need help, and such help as I can not supply with what I now possess. My armies, the most skillful the world has ever seen, led by such generals as Caesar, Mark Anthony, and Alexander the Great, can not supply this need. My poets, whose melodious singing will yet be heard for centuries; my Homer, my Hesiod and my Aeschylus can not meet this need. My oratory, to be admired by coming generations; my Demosthenes and my Cicero, can not meet this need. My art, the model and despair of all coming artists, my Myron and my Phidias can not supply this need. My philosophy, with such names as Socrates, Plato, Zeno, Epicurus and Aristotle, can not meet this need. My civilization with all these things is rushing to a swift and sure decay." I do not think that Europe was conscious of these needs, or of her helplessness. The man in Paul's dream was the expression of the unconscious needs, rather than the conscious wants of the people of Europe.

Any godless civilization has this need whether it recognizes it or not. The confession of Europe in the first century should be the confession of America in the twentieth century. Material progress, large armies and navies, or great commercial strength can not meet the needs of America today. One of your own fellow townsmen, Henry Watterson, thinking of America, said in one of his famous Christmas editorials, that the future was indeed black; but that there was one hope and only one. This hope, he said, was Jesus Christ and Him crucified. Our own moral let-down can be remedied in no other way. Neither godless education, nor perfunctory legislation will ever take the place of the principles of Jesus applied to human hearts, lives and institutions. Mere democracy is no panacea for the ills of the world. Great evils can flourish in a democracy as flagrantly as in other forms of government. It takes Jesus and His great saving power to meet our needs. Other foundation can no man lay than that which is laid, which is Jesus Christ.

Who was this man of Macedonia? Some have said that Paul must have been disappointed, as he never met this man. O, yes, he did. I think he met him many times in Europe. It was the call of the human heart for Christ, and I think Paul met this man every time he met a need the Gospel could supply.

I think he met him in the streets of Athens. As Paul waited in Athens, waited only in body, for his mind kept busy, he saw an altar with this inscription, "To the unknown God." Paul must have said in his heart, "Here is my man in the dream; for how can I better help than by declaring to them the God they ignorantly worship?" He stood on Mars Hill and addressed the people gathered about him. "Ye men of Athens," this is the way Demosthenes began his orations. But the great Athenian never delivered a message of such significance as the one about to fall from the lips of the great apostle. "Ye men of Athens, this God you worship and do not know, I know and desire to declare to you. Your hearts have been crying 'Oh that I might know where I might find him.' But man by searching can not find out God. If men by searching could have found him, you would have been the first to know him; for your chief occupation has always been searching. I have learned in one moment of revelation what your great searchers have failed to learn in centuries of searching. This I have learned, that he that hath known Jesus Christ hath known the Father. I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day. The very fact that you worship a God whom you do not know is proof that there is a God whom you can know."

This world has many and various needs; but its greatest need is to know God. We need to know Him in every phase of our complex life. We need to know Him in the world of learning. Many years ago when the young men stood about a famous teacher of Princeton, who was about to make an experiment in the laboratory, the teacher said, "Hats off, gentlemen, we are about to ask God a question." We need to have God at the very center of our learning or it will be sounding brass and tinkling cymbal. Cortland Myers says that more than fifty years ago a memorable dinner was held in London. Men of world fame were there. Dean Stanley presided. He proposed for discussion, "Who will dominate the future?" Professor Huxley spoke first and concluded by saying, "That nation will dominate the future which sticks most closely to the facts." Of course, he was speaking for the dominance of physical science. Mr. Edward Miall was then called on to speak and this is what he said, "I have been listening to the last speaker with profound interest, and agree with him that the future will be dominated by the nation that sticks most closely to the facts; but I would like to add one word, ALL the facts. The greatest fact in history is God." Lord Kelvin said to the British Association when he learned men were trying to explain some theories, "Gentlemen, you need God to explain your theories."

We need God in our inner life. The need of God in our spiritual life is just as real as hunger and thirst are for the body. Dr. Snowden said, "We do not prove the existence of God and then believe in Him, but we first believe in Him, and then construct arguments to prove our beliefs in Him. Destroy intellectual arguments for God and we would believe in Him still." Other interests for a time may dim the interests of the soul; but the greatest and age-old concern of the human race is God.

Christianity's chief concern is to make God known. When John languished in prison, he sent messengers to Jesus to inquire if He were the one to come, or if another should be looked for. Christ sent back a list of His works which included making the deaf to hear, the dumb to speak, the blind to see, the lame to walk, cleansing lepers and raising the dead. He climaxed His list by saying, "The poor have the gospel

prached unto them." This last work of Christ was the most important of all, for what is preaching the gospel but the making of God known, as Paul knew Him through Jesus Christ as Savior.

Our highest service is not to feed the hungry, or clothe the needy, though these things are good in their place. Regardless of how good it is to heal bodies, and erect schools of learning, the chief business of the Christian is to make God known. E. Stanley Jones in "The Christ of the Indian Road," tells how He was asked the question, how He could preach the gospel to India when what she needed most was bread. His answer was that while India needed bread, she needed Christ more, and that the way to make India free economically, socially and politically was to give her Christ." As Dean Inge says, "Christ came not only to bring religion, but to be religion." Of all God's gifts to mankind, His greatest gift was the gift of himself. Nothing can come before this. We believe in schools, in literature, in deliverance from tyranny, in social improvement; but all these must be the spontaneous outgrowth of something deeper and more radical—the life of the Holy Ghost in the souls of men. The tree must be planted before the fruits can be eaten.

I am very anxious not to be misunderstood here. I would have no one think I do not wholeheartedly endorse the erection and maintenance of our institutions of learning and healing, in both the homeland and on our mission fields. I can tell you in one sentence what I think is the matter with our schools, they have too much criticism and too little support. They are as necessary for the proper proclamation of the gospel as the road is necessary to reach the city into which it extends. What I am saying is, let us not stop in the road, but go on to the city; and make sure the road goes into the city. Let us not mistake the means toward the end for the end itself. The purpose of all our institutions is to put us in a better position to make God known; and they are valuable or worthless in proportion as they do this main thing for which they have been founded. This old world is saying, "Show us the Father, and it sufficeth us." We must be ready with word and life, with home and church, with school and hospital to answer, "He that hath seen Jesus Christ hath seen the Father."

Again, I think Paul met this man of the dream, when he saw the needs in the social life of Europe. He saw evil rampant everywhere. He saw conditions existing in Philippi that permitted covetous men to capitalize the insanity of a poor demented slave girl. There was nothing in Roman society that interfered with this nefarious business. No guilds of Roman matrons were organized to rid the streets of such disgusting sights. Little has a godless civilization at any time cared for human beings. Through all the ages, "man's inhumanity to man has made countless millions mourn"; but not until the Christ of mercy lived and taught, was any serious effort put forth to do away with this inhumanity. Pagan civilization then, as now, cared very little for human beings. There were no hospitals for the incurables in the days of "the glory that was Greece and the grandeur that was Rome." This message of Paul in Europe touched every phase of life, as lived by the people. As he gave right conceptions of God, he voiced protest against the wrongs of man. The impact of the Christian ideals upon a situation will always create a conscience in regard to the wrongs in that situation. As Bishop McConnell said, "If we could get men to a nobler idea of God, a nobler idea of men would follow." All the wrongs of the world, which have been outlawed, from the cruelty of the Roman arena to the debauchery of the liquor traffic, have met their doom by the proclamation of the Christian message. Henry Drummond said he would give up Christianity if any one could show him ten square miles of territory where the purity of woman and the worth of man were recognized without the sentiments of the Christian gospel.



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No social reconstruction can be abiding and permanently constructive except it be founded upon Christ and His truth. The only gospel that can stand the test is the one that works from the inside out and not from the outside in. An artist fashioned a shield, and so engraved his name on it, that the name could not be removed without destroying the shield; so the betterment of the social order and Jesus. His name is stamped indelibly on worthwhile things in life.

The one remaining evil that has not been outlawed is war. It should have been done away with centuries ago, and would have been had the Christian ideal been accepted. War is suicide of love, a murderer of youth, and the most destructive, absurd and ruinous institution left in the world today. There is only one way to do away with it, and that is to evangelize the nations. International finance can not prevent war, nor can international labor organizations. Since war comes from the heart of man, it takes God's love in the heart to do away with it. You may disagree with what I am about to say, but as a gospel minister, I declare to you; I have blessed my last war. If we expend but a fraction of the money and effort to Christianize the world we put forth to win this last war, there will be no more war. An ounce of prevention is worth a pound of cure, especially when the proposed cure leaves multiplied germs of future trouble. Genuine Christianity will remove hate and curb ambition and these things removed will do away with war.

Personally I have no fear but that the gospel of Jesus can change the wrong conditions in society, when it is applied to these conditions. You can trace its history through the centuries by the wrongs it has righted, the evils it has overthrown. As Dr. Quayle said, "Once, when Christianity was young, she took heathenism by the throat and choked it to death. It took enthroned tyranny and dethroned it at a breath." It is only by preaching the gospel of Jesus Christ that this world is to be permanently benefited. As the shining sun in the spring-time works a greater transformation on the earth, than any outward forces of man can produce, so Paul's message had a greater moral effect on the society of Europe, than all her culture and armies could accomplish.

Again, I think Paul met this man of Macedonia in the jailer of Philippi when he asked the question, "What must I do to be saved?" The primary purpose of Paul's tour of Europe was to answer that question. As an ambassador of God his message was one of salvation and reconciliation. That, too, is your mission and mine. That is the reason our churches are built, our mission boards organized, our conventions held, and our schools promoted.

This question came from a heart of despair, accompanied by the drawn sword of a cruel man; but the assuring answer caused the would-be suicide to sheathe the sword, the despairing heart to leap in a new-found hope, and the cruel life to be changed in the twinkling of an eye to a life filled with deeds of mercy. Strange how that life was so quickly changed by so simple a thing as believing in Jesus. But that is the way God has planned it.

If God's greatest gift to mankind is the gift of Himself, His greatest service to mankind, based on that gift, is the salvation of a human soul. No other service starts the choirs of heaven to singing and the bells of heaven to ringing. Not even creation has cost God what redemption has cost Him. He never wept in order to create the universe. He never shed one drop of blood in creation; but in order to make it possible for Paul to answer the jailer's question, God's heart was broken, and Jesus died on Calvary. The writer of the letter to the Hebrews refers to such as "so great a salvation."

This great salvation is the only thing in the world which can take care of a man's past. Man is a creature with a memory and has a past, which must be provided for. If you will look at the altars in heathen lands you will see even

the most benighted of the human family conscious of a past to be taken care of. Christianity proposes to do this very thing, regardless of how bad the past might be. There were no cases too hard for the early apostolic preachers. No man can read Paul's sermons of the ex-slave Felix and the depraved, adulterous Agrippa, and fail to see that he believed salvation possible for even such men as they were. Christ's gospel has, times without number, made the worst of men into good men, regardless of their past.

This salvation preached by Paul took care not only of the past but provided for the future. Man is God's only earthly creature with a future, anticipated in the present. His salvation must not only blot out his past but make certain that future. The unchristian conception of immortality is at best but vague and indefinite. That there is an innate hope in the human heart to live again is easily seen, but that only Jesus brought immortality to light must also be recognized. The world had to wait for many hundreds of years before it heard Him say, "In my Father's house are many mansions. I go to prepare a place for you." When Paul told the jailer how to be saved, he told him that which not only removed a hindering past, but gave to him a glorious future.

This salvation also adjusted him to the present. Every phase of his conscious existence was changed by faith in Jesus. It made him right with God, right with his fellowmen, right with himself, and right with the world in general. Paul began his ministry in Europe by saying in Philippi, "Believe on the Lord Jesus Christ and thou shalt be saved." He concluded such ministry in Corinth by saying, "I am determined to know nothing among you, save Jesus Christ and Him crucified."

The most helpful thing we can do for any one, here or anywhere, is to bring him to a saving faith in Christ. A few years ago, in the city of Indianapolis, a young man was struggling with the matter of salvation. A prominent layman heard about it, and secured his address. He went to his boarding house, had a long talk with him, and ended his interview with a prayer. The young man surrendered to Jesus. This layman told his pastor, that this was the most thrilling and worthwhile experience of his life. Who was this layman? It was Benjamin Harrison, ex-President of the United States. Robert E. Lee said in becoming president of a college in Virginia, "I shall be disappointed in taking the presidency of this school if these young men do not become real Christians." Well might such great men speak thus of such work, for it is the greatest work that ever engaged the attention of mankind.

When Robert Moffatt was asked to write in a young lady's album he wrote:

"My Album is a savage breast,  
Where tempests brood and shadows rest,  
Without one ray of light;  
To write the name of Jesus there,  
And see that savage bow in prayer,  
And point to worlds more bright and fair  
This is my soul's delight."

The reason Christianity succeeded so phenomenally in the first century was because faith in Jesus met the needs and all the needs of the human heart. This alone was able then, and only the same thing is able today to meet these needs. God is the same God today He was when He sent Paul with His message of healing to the western world. We have the same commission he had, and the same promise of the divine presence and power.

There are two great words in the missionary motive—the word "go," and the word "come." The word "go" is the marching order of God in the Great Commission. The word "come" is the appeal of the needs of the world for the gospel message. The one word is back of us urging us on. The other is in front of us creating situations which must be met. Christianity had

reached a crisis in its history when Paul received his vision to come over and help, but thank God there was a man to meet this crisis, and a new day dawned. It seems to me we have come to a very similar day at the present time. We certainly have reached the place when the tide in the affairs of men must be taken at its flood. The world sits hungry asking for the bread of life. Its lips are parched with thirst, begging for the water of life. It has tried to quench this thirst from other places and failed. World situations as well as individual needs make these demands upon us. Hundreds of our young people, prepared for their tasks, are begging us to send them. As a denomination we have come to the place where we must speak now, or else forever afterwards be crippled and embarrassed by holding our peace. Shall we go? There can be but one answer. Bright dreams must be interpreted in instant duty. It is God's to give the visions, and it is ours to translate them into tasks.

But how can we answer the call? I think the first step toward getting an answer is to see the need as urgent—so urgent as to be literally distressing. The call is a call for help, and it must get on our hearts as the cry of a drowning man. In the frozen regions of the north a city was threatened with scourge of diphtheria. There was not enough antitoxin in that city to save its inhabitants from death. A distress cry, "Come help" was heard, and men with dog teams trudged through deep snow with unspeakable suffering to carry the needed remedy to the threatened city. A few miles south of this city a man's body was fastened in the narrow opening of a cave. They sent out the call and men from this city and other places rushed to the relief of the stricken man. A ship was sinking in midocean, and the call was broadcast for aid. Ships from every section of the ocean abandoned their charted courses and rushed with aid to the sinking vessel. We must see our mission fields in a similar way if we would rescue the perishing and care for the dying.

Not only would I have you see the distress, but I would have you see this work as one that demands cooperation to the last degree. The text says, "Immediately WE endeavored to go." It was a task for all. During the World War we tried to impress on the people that the task before our country was one for all the people, and not one for just the soldiers. We sang "Keep the Home Fires Burning," and Rupert Brooke warned us not to break faith with those who died in Flanders Field. But have we seen this task of world evangelism as OUR task? Have we not already broken faith with those spiritually heroic souls we sent forth with our prayers and tears?

Again, we must not only see the need as distressing, and the task as our task, but we must be willing to pay the price. It cost Paul and Silas blood to answer this call to Europe; but they never complained. If we would have apostolic power, we must pay the apostolic price. American Christianity is clothed in fine linen and faring sumptuously every day while our mission work is begging for the crumbs that fall from our overloaded table. Members of our churches intelligent above the average on many things, remain embarrassingly ignorant on our mission work; and, as has been said by another, "Men are usually down on what they are not up on." Watkinson tells of a lily-bound ship off the coast of South America. The growth of vegetation was so rapid in that climate, that during a few warm days the vessel became the center of a floating island of beautiful lilies. But the beauty was soon forgotten in the danger, for it was with great difficulty the ship was released. America is lily-bound with her gold and her pleasure; but if we fulfill our mission as a people we must pay the price. Our failure to do so will prove our doom. Like the bird that flies through the air there is no danger of falling down as long as it goes on; but go on it must or die.



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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly  
and give your old address as well as the new when writing  
us for a change. If you do not send in your renewal your  
name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions  
of 100 words, and marriage notices of 25 words, inserted  
free. All over these amounts will cost one cent a word,  
which must accompany the notice.

### IS THE LAW SIN?

Some time ago a lady was giving expression to her grief that her son was being led astray by friends into drinking and gambling. She was in great distress, for she realized that this growing habit was more and more sapping his moral energies, and threatening to incapacitate him for business. In her anguish of spirit she said, "Oh, I think sometimes it would be best to go back to the days when there were no restrictions on or prohibition against drinking or selling liquor!"

Now anybody who stops to think soberly will see that this was an irrational conclusion in a moment of frenzy. It was the product of highly wrought emotion and not the result of sober reasoning. It was to throw the whole responsibility of wrong doing on the effort and instrument which was intended to prevent the wrong doing. It is like the maddened serpent which turns and inserts its fangs in its own flesh when crippled by a blow from some human enemy.

And yet this is not an uncommon attitude of mind. Paul came across it in his day and every generation has probably heard the complaint that law makes people bad. So that the question continually recurs, "Is the law sin?" In our efforts to justify ourselves, to rid ourselves of the blame that properly attaches to us, we blame it on the thing that comes most handy. One of these is the law.

To blame all the sins of our present generation on the prohibition law is no new device. It is an old trick of human nature. We blame the doctor for giving us calomel and declare that is what made us sick. If ipsecac begins to empty the stomach, which has been overloaded by eating like a pig, then we blame all our troubles on the ipsecac. If the thermometer shows that your temperature is running at 100 or over, what good will it do to grind the thermometer under your heel?

Now it seems to us that brethren who charge all our failures to attain the financial objectives in the Southern Baptist Convention to the fact that we have been expressing some doctrinal opinions of like years, are making the mistake of charging our troubles up to the wrong cause. Am I to get angry because the mirror shows that I haven't washed my face? If I am pugnosed, it is no fault of the mirror. If I am selling potatoes in a half bushel measure that only holds a peck and a half, it will not do much good to denounce the man who puts down a good half bushel measure beside my faulty one. No, the law is not sin, though it is a good detective on the trail of it.

### THE DROSS

In the first chapter of Isaiah the Lord is rebuking the sinfulness of the people and condemning their formal and hypocritical worship. He reminds them of the fearful calamities that have been visited upon their land, and warns

them that more are sure to come. He says this is done to rebuke their sins and to restore them to righteousness and obedience. By the means of these afflictions he says, "I will turn my hand upon thee and purely purge away thy dross and take away all thy tin. Afterward thou shalt be called the City of Righteousness, the Faithful City. Zion shall be redeemed with judgment."

There is a similar passage in the third chapter of Malachi: "He is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in Righteousness." Gold and Silver are very rarely found in pure nuggets, unmixed with other elements. Indeed the rule is that they are found forming a very small percentage of the ore of which they are a part. If one finds a pound of gold in several tons of worthless matter he is doing well. It is the foolish dream of a child or a simpleton to think it can be picked up on the hillside or in the bed of a stream by those seeking it. No, it is a long process and the hillsides will be covered with the refuse of dirt which has been thrown away. There is much more of the dross than of the gold.

The greatest disillusion that we ever undergo is the discovery of weak spots in good people, the disappointments we have in finding out that the best people we know are far from perfect, that they are not what we thought they were. We find that they not only lack wisdom, but that they are selfish and offend by their littleness, meanness, perverseness and ugliness.

This is said in no cynical spirit, with no shock of sudden disappointment, but from long experience and deliberate consideration. It is not said to awaken suspicion, but to fortify others against despair and grouching. Do not be disappointed if you are disappointed in people. It is sure to come. There are two safeguards against becoming soured. One is to look at yourself, and the other is to look to the grace of God. You must many times have been mortified at your own sins and failures; you must be often distressed by your own shortcomings and weaknesses. The other folks are made out of the same flesh and blood that you are. And they need the same patient chastening process from the hand of God that you have.

The other safeguard against pessimism is the all sufficient grace of God. God knew what he was doing when he called us into his kingdom. He knew what he was going to do, would have to do with us after he got us in. It is a long process, but it is all arranged for, the end and the means. He that began a good work in us will carry it on until the day of the Lord Jesus. He is the "God of patience". He is no quitter. He sees the end from the beginning.

But he has a hard time with us, and it is not going to be an altogether pleasant time with us. Paul said to the Thessalonians: "That no man should be moved by these afflictions; for yourselves know that we were appointed thereunto. For verily when we were with you, we told you before that we should suffer tribulation, even as it came to pass and ye know."

If all the dross were taken out of our usual Sunday worship, how little of spiritual worship would be left! If all of self were taken out of our service to God and men there would be hardly left enough to be visible. If all the truth about our weaknesses and sins were known to others, would they have any confidence in us? Sometimes we are sore distressed and disappointed in great men when we come close to them. Sometimes our leaders grieve us by their blunders or their self-seeking, their partisanship or their arrogance. A man who is a great teacher or author proves a bear cat in his home. A great leader is petulant when he can't have his way. And we are disillusioned. But God always knew. And he has a remedy.

Suffering is a necessary medicine and we all have to take it. If we are without chastening

then we are not sons. Whom the Lord loveth he chasteneth. He will purge away all the dross. He will sit as a refiner of silver. The world is having a large measure of suffering today. Fires and floods, storms and unrest at home and abroad. The New Testament is full of examples of such troubles, and is full of comfort, that we may patiently endure. God knows what to do and when the work is done.

### SOUTHERN CONVENTION (Continued from last week) Afternoon of the Fourth Day A Visit to the Beeches

A trip was arranged for the messengers to the Beeches, the new site of the Seminary, to give an opportunity to inspect the buildings and grounds. Automobiles were provided by the local entertainment committee for the trip. After the tour of inspection the messengers gathered in the open under the beech trees around an improvised stand where a number of brief speeches were made by Dr. DeMent, bringing greetings from the Baptist Bible Institute, and by Dr. Scarborough from the Southwestern Seminary. The leading speaker was Dr. A. U. Boone, Memphis, who said he represented six generations of those of his name who had part in the making of the great Institution.

It was a season of recreation from the strenuous sessions of the Convention that was enjoyed by all.

### Fourth Day Evening Session

In conducting the devotional service Dr. J. R. Sampey gave an interesting account of a visit made to the Brazilian Mission fields since the meeting of the last Convention.

### Hospitals

According to the report of Hospital Commission Southern Baptists are now operating 28 hospitals with property value in excess of \$13,000,000.00. These hospitals have 3,822 beds and have, during the past year, treated 84,006 patients. These institutions report a total operating income of \$4,225,032.00, and operating expenses of \$3,731,260.00, leaving a net profit of \$493,772.00. Quite a number of the institutions did not make any profit, however. The newest of the hospitals is the Southwide Baptist Hospital at New Orleans, which cared for 4,414 patients during the first year's existence, when its operating income exceeded its operating expenses. Total charity service in the sum of \$762,423.00 was reported by all the Baptist hospitals during the year.

Negotiations are under way with the Home Board, looking to the formal transfer of the Southern Baptist Tuberculosis Sanatorium at El Paso to the Hospital Commission.

### Social Service

The consideration of the report of the committee on Social Service always elicits deep interest, since it deals with those forms of evil so detrimental to social, political and church life and which are so prevalent.

The report presented at this session by Dr. A. J. Barton was a strong deliverance on Obscene and Immoral Literature, Marriage and Divorce, Mob Violence, The Great Mississippi Flood, Gambling, The Exercise of Franchise and The Liquor Traffic. Many splendid speeches were made on the report and it proved a good hour in the Convention.

After the disposition of a number of matters in the nature of a round-up and a soul-stirring appeal by President Truett, a motion prevailed that the Convention stand finally adjourned at the close of tomorrow night's session, tomorrow being Sunday.

A closing prayer was led by Dr. J. A. Sampey. No Southern Baptist Convention would be quite complete without a song service by the colored friends. After the close of this evening's session the choir of Simmons College in this city, under the direction of J. W. Bailey, Texas, and John Smiley, Louisville, gave a concert which delighted



## Convention Board Department

R. B. Gunter, Corresponding Secretary

### "Mountain Top Experiences"

Some brother remarked during the session of the Southern Baptist Convention that we had had no "mountain top experiences". The answer made to him was, "Yes, we have been busy piking the swamps so we can get to the mountains. We have been mired down and must build some roads". This was done by passing the report of the Efficiency Committee. There is a new future for us and a brighter future. The majority of the recommendations of the report of the Efficiency Committee should have been in force all the while. Had this been done seven years ago, we would have been on the mountain top all the while no doubt. We were on the mountain top in 1920, but descended. We shall have to put into operation constructive plans, plans which will not only enable us to raise money, but also to appropriate it in such a way as to prevent indebtedness. We must now climb the mountain. The climbing of the mountains consists in the right kind of stewardship and to have the right kind of stewardship our people must be confident that we have well constructed plans and that they are well ordered.

A great step forward was taken when the Convention adopted that report. Of course, the part concerning the Education Board was referred. Perhaps this was the proper thing to do at the time. But we see no good reason for having an Education Board to which the states send funds once a month for the Education Board to send on to the various seminaries and educational institutions. Each Board once a month in fifteen minutes can send the checks directly to the seminaries and institutions and save the expense of a bookkeeper and a Board office for the Education Board. We believe, however, that we can well afford, as a Southern Baptist Convention, to employ an Educational Secretary to keep in touch with the Baptist institutions and the educational interests and to keep that information before the various states. But it is not necessary that this Secretary shall be cumbered with the financial interests of the Educational Institutions. Some one agency of the Southern Baptist Convention, perhaps already existing, can easily take care of all the educational interests of the Southern Baptist Convention; that is, educational interests of a general nature. We should take some time to think our work through and then have the courage for the glory of the Lord to put our best judgment into execution without fear or favor. There is great need at this time of religious and denominational statesmanship.

### Value of Publishing Receipts

Occasionally a church seems to think that by publishing receipts we purpose to show them up

a large number who remained to hear them.

All the evangelical pulpits in the city were occupied on the Lord's Day by some visiting preacher, in the auditorium in the afternoon a great mass meeting was held, at which Drs. Rushbrooke and Truett spoke, and at night was a service at which all the missionaries were presented and many of them spoke.

The Mississippi preachers who were assigned to pulpits on Sunday were: Bros. J. W. McGavock, Hernando; B. H. Lovelace, Clinton; R. A. Kimbrough, Charleston; E. H. Marriner, Hattiesburg; J. A. Taylor, Brookhaven; W. A. Sullivan, Natchez; R. B. Gunter, Jackson; J. D. Franks, Columbus; W. A. Hewitt, Jackson; J. J. Mayfield, Canton; J. W. Mayfield, McComb; Bryan Simmons, Jackson.

in bad light. This is not the purpose in view in publishing receipts. But by this method, if there are mistakes in the office, they are brought to light and our attention is called to them. As a general policy, we believe in publishing with constructive motives. Some of the churches make mistakes in their reports. Sometimes we make them in the office. We think we have as good force as can be found, but thus far we have not been able to find any who are perfect. In fact, we have heard of only one such person, aside from the Saviour, and we cannot vouch for that person. It is said that Sam Jones asked a congregation to which he was preaching if they had ever heard of a perfect person. He states that one woman in the congregation arose and said she had heard of one. When asked who the person was, she replied: "My husband's first wife". Just recently in publishing receipts, we found two mistakes. One was made in the office by giving credit to the wrong church, but it was revealed to the church that the treasurer for one month had overlooked to send in the contribution of the church. Thus far, however, in so far as we can recall, we have always been able to correct the mistakes.

### Baptist Democracy

Our Baptist people have for ages prided themselves in their democracy. This is all good and well. We also pride ourselves in our independence. This is good and well. Our Lord wants voluntary service. Our independence, however, should never get in the way of the progress of our Saviour's work. He is Lord and we are brethren. We are the body of the church, but He is the head. In all of our decisions, we should see that His expressed will is respected.

During the session of the Promotion Commission of our Cooperative work, during the session of the Southern Baptist Convention, a recommendation was offered by Dr. Arch C. Cree, of Atlanta, Corresponding Secretary of Georgia. This recommendation was to the effect that the various boards and institutions of the Southern Baptist Convention in laying out their work for another year should not exceed the receipts of the past year. Furthermore, that each institution and agency should be instructed by the Southern Baptist Convention to set aside each month one-tenth of the receipts, both budget and designated, and to apply this amount on their indebtedness. There was some expressed opposition on the part of the heads of institutions and secretaries of southwide boards. It was also opposed by the Secretary of the W. M. U. of the Southern Baptist Convention. The Secretary went so far as to say that if the recommendation instructing the boards and institutions to set aside one-tenth to be applied on their indebtedness was passed, that the W. M. U. would not go with the Southern Baptist Convention. This statement impressed some present that the Secretary was assuming considerable authority to speak for all of the societies and churches of the South. In fact, the writer did not believe that she spoke the mind of the Corresponding Secretary of the W. M. U. work in Mississippi; neither did she express the desire of the President of our work in Mississippi, nor did she express the wishes of many society presidents within Mississippi who have said when remitting funds which had been designated that they were in hopes that the time would soon come when there would be no designations, but that all gifts would be on the Cooperative Program.

But the main point is this: if we preserve our Baptist democracy, the minority must abide by

the vote of the majority. The W. M. U. claims to be auxiliary to the Southern Baptist Convention. To carry out the true meaning, it will work in harmony with the plans adopted by a majority vote of the Southern Baptist Convention. In fact, the women who compose the W. M. U. are just members of churches as the men are members of churches. I think the majority of them so understand. The writer thinks that some changes might justly be made in the percentage of distribution of southwide funds, but the majority of those who recommended the allocations thought otherwise. But in order to continue to work together, we do not hesitate to accept the decision of the majority. One of the points in mind is that the Relief and Annuity Board receipts are nearly as much for the benefit of aged ministers as the schools get for the education of the great hosts of ministerial students who have their life work before them and who are now in training for service. But we are going to abide by the decision until a majority come to see the importance of making larger provision for preparation for life service than for a few years for those who have already spent the greater part of their lives. We are not for neglecting the aged, but for making larger provision for the younger.

Let us feel free to express our convictions always, keeping in mind the best interest of the Kingdom. But along with this, let us realize also that we cannot accomplish the great world-wide purpose unless we preserve our democracy and walk together. It is exceedingly important that we work together for the removal of the debts of the Southern Baptists. If we ever reach the place where we do not make good our promises to the banks, at that very moment our preaching begins to become ineffective.

### YAZOO FLOODS

Until last night, for two weeks, I had been in orders to serve with the National Guard at Camp Quekemeyer, refugees near our city. You can not visualize the devastation of our delta section above here unless you have seen it. My assignment was distribution of bedding and clothing. We ran up an enrollment of near 8,000,—about six thousand of whom are still in camp, and will be there for several weeks yet. Many incidents and experiences of these two weeks will be remembered for life.

Each Sunday morning we have had a sunrise service for the whites. Then each evening through the week we had sunset services. Asking them to select a hymn to begin, they shouted "Higher Ground". Have had some fine assistance in these services, and at times conducted them myself. Negroes preach and sing all the day through. Some of the ablest negro preachers of the delta are residents of the camp, and they are not weak or slow in their exhortations to the sinners among them.

One dear little baby boy coming out of the flood, and very many babies arriving at this camp, was appropriately named "Moses". I would run on ad infinitum with a string of such.

With brotherly love, yours,

—Webb Brame.

Dr. Richard Hall of Shorter College says, Nearly, if not quite, one-half of the Baptist girls in the State of Georgia who are enrolled in standard women's colleges are in colleges of other denominations.

We judge that Lt. David M. Ramsey of Greenville, S. C., who landed his blazing airplane near Edwards, Miss., last Friday, the thirteenth, is a son of Rev. D. M. Ramsey, D.D., president of Greenville Woman's College in South Carolina. The young man refused to jump in a parachute with his companion and with one hand used the fire extinguisher while guiding the plane with the other. His father is a well known Baptist minister and educator.



## PRESIDENT'S ADDRESS TO THE SOUTHERN BAPTIST CONVENTION

By Geo. W. McDaniel

Your great kindness in electing me president three successive terms invokes my deepest gratitude. I have been conscious of infirmities of the flesh and of judgment, but I have been cheered and strengthened by your thoughtful consideration and your unfailing help. In retiring from the office my heart bids me express appreciation of your repeated confidence.

This Convention is so crowded with important matters that only a solemn sense of duty could impel me to use the time allotted to the president's address. I believe, therefore I speak.

Since 1920 the affairs of the Convention have not been in a healthful condition. The drift has been downward,—in confidence, in courage and in co-operation. To continue in that direction means disaster. Precipitous falls lie just ahead.

### Confidence

As your servant my heart's desire has been to restore and increase confidence,—confidence in our loyalty to the New Testament, and in the unity of our faith in the essentials; confidence in the magnitude and merit of the objects fostered by Southern Baptists; confidence in the autonomy, integrity and mission of the Southern Baptist Convention.

Confidence is the basis of all successful partnership, whether commercial, domestic or spiritual. Destroy or disturb confidence and you dissolve a business partnership, loosen the marriage bonds and shake the pillars of the denominational structure. Strengthen confidence and a failing business stops the leaks and losses and shows a profit instead of a deficit, a discordant home re-creates with the joy of mutual love and a divided and defeated denomination becomes harmonious, cohesive and victorious.

If the Convention will strengthen the stakes of confidence, it will surely enlarge the place of its tent. We have but one authoritative guide in faith,—the New Testament, to which the hearts of our people beat true. We are more nearly one in doctrine than any religious group of similar size. We might wisely emphasize our agreements. Blessed be God that individual freedom has voted common agreement once and again through the Southern Baptist Convention! Therefore, leaving the principles of the doctrine of Christ, on which we have remarkable unanimity, let us go on with the practical tasks of the Convention, not reviving discussion upon questions already settled as far as they can be settled among free people.

Southwide financial programs will be supported to the degree that the people have confidence in their pertinency and equity. Those objects, and these only, of a Southwide concern and appeal and belonging properly to the Southern Baptist Convention, are pertinent. This excludes merely state objects and all others, however meritorious in themselves, which do not come within the limited scope of the Convention's activities. It clearly includes missions, both Home and Foreign, theological education and ministerial relief. Other objects may be included at the peril of the whole program.

Confidence in the equity of a program is founded upon the belief that the Convention has sought to deal with the several beneficent causes with a scrupulous regard to their relative importance and need. That policy eliminates favoritism and formulates percentages fair to every interest, as it is related to every other interest, and to the whole program.

It is taken for granted that the Convention will continue the budget system. Governments and churches have demonstrated its worth. We shall never go back to the haphazard, unscriptural way of one offering a year for each object. There are insuperable difficulties in that. Rather we shall perfect the budget, and have one which is a budget in fact and not simply in name. A

budget must necessarily be worked out by a small number to be presented to the larger body—whether it be the legislature, the congress, the local church, the general convention,—for consideration, amendment, adoption or rejection.

The observance of these principles will facilitate the re-establishment of confidence in the Convention throughout its bounds. Individuals, churches and states will recognize that the Convention is a self-governing organization whose actions are not subject to control, revision or amendment by state organizations. They will respect the integrity of the Convention and enable it to maintain that integrity. They will think of the Southern Baptist Convention as divinely appointed to achieve what could not otherwise be as well done. The Convention will then stand in its rightful place,—the one great, historic, representative, organization of Southern Baptists. Pastors, laymen and churches will esteem this Convention as their chosen agency for promoting Southwide and Worldwide causes. They will abide by its decisions, support its programs and preserve its honor.

### Courage

To attain such a desirable end calls for courage. Following the lines of least resistance, seeking to please everybody, repeating methods demonstrated to be impracticable, will be ineffectual. A part of the people will remain loyal and support every movement of the Convention. They constitute the "Old Guard".

Many, however, will stand aloof or render half-hearted support. They are our brethren. They love the Saviour, they hold the faith once delivered unto the saints, but they are not as intimately affiliated with the present plans of the Convention as could be wished and are not in hearty accord with past plans. They are our grave concern. They constitute the difference between the present and the possible power of the Unified Budget. By reducing the number of objects to those unmistakably Southwide, and by stating the appeals simply and clearly, the receipts will be substantially increased.

Courage is requisite to this achievement. Experience may either discourage or hearten. In either event it is an expensive teacher. May the costly lessons of the past seven years, very disheartening to many, teach us wisdom and impel us bravely, but fraternally, to do our duty! You are here as messengers of the churches to transact the business of the Convention in the fear of the Lord and in the interest of the Kingdom of God. One motive only should prevail—the love of Christ; one spirit alone should prevail,—the Holy Spirit. Personalities dwindle into insignificance in the presence of stupendous issues. Special pleadings and special interests melt away in the white light of a dominant Kingdom purpose.

Our sensitiveness ought to be crucified when we stand beside the cross on which the Prince of Glory died.

For this Convention to adopt the course suggested may wound beloved brethren. Time will heal the wounds, reluctantly inflicted, and vindicate your action. The Convention will regain prestige and Home and Foreign Missions, theological education and ministerial relief will receive adequate support. The responsibility for other proper objects will rest where it belongs. In the end they will fare better. The present regime cripples all and enhances none.

Courage is necessary also for facing the present financial facts. Issuing bonds for the Convention's work, accords neither with sound business principles nor with scriptural method. Business corporations issue bonds for the purpose of enhancing profits. The Convention's business is of an entirely different character, viz: the gathering and distribution of beneficent funds. The dividends of a business corporation are material; the dividends of missions are spiritual. One fails if it does not make money; the other fails if it does.

Bonding the denomination is not wise manage-

ment of religious affairs. The Convention should have the sagacity to see it and the courage to stop it. Bond issues merely postpone and aggravate trouble. Interest eats like a cormorant and, like death, it is no respecter of debtors. Continue the policy of issuing bonds and the day is not far distant when the interest and sinking fund accounts will so consume the current receipts as to leave little for the current work and nothing for enlargement. Meantime our constituency will become so dissatisfied and discouraged with such a short-sighted and temporizing policy that it will be increasingly difficult to maintain their contributions. Denominational debt is the worst form of modern slavery, and money for interest is the most difficult to pay.

### Co-operation

It is not pleasant to discuss finances but necessity is upon us. It were folly to mitigate the facts. Increasing obligations and decreasing receipts testify to a lack of co-operation. The courageous formulation of a program which justifies confidence, will result in the hearty co-operation of the brotherhood, the inspiration of the people and the stabilizing of our income.

Understanding of the times should lead to co-operation in a systematic, thorough-going indoctrination in Christian stewardship. Scientific speculation is not the gravest menace of the age: materialism is. Where one man's spirituality is devitalized by science falsely so called, a hundred are enervated by materialism. The world is too much with us. Money getting and pleasure seeking are hastening ills, more ancient, more numerous, more subtle and more seductive than speculation. There is little infidelity in the churches; there is much materialism. When wealth accumulates, alas, that religious enthusiasm decays!

The real tragedy is that Southern Baptists are not increasing their generosity proportionately to their increase in material prosperity. This beclouds Kingdom vision, cools religious ardor, lowers moral ideals, and enervates spiritual life.

Oh for a New Testament standard of stewardship! Here is the Convention's major task—to lift high that standard. Can we not focus the attention of all the messengers upon this objective? Surely it is worth our best endeavors. Oh, for a spiritual passion to sweep this Convention, bringing our thoughts into captivity to Christ, causing us to count all things to be loss for the excellency of the knowledge of Christ Jesus our Lord, and sending us to our homes to give and live for Christ and His Kingdom.

Heroic measures must be adopted to avoid bankruptcy. I suggest the following: Sell all property not actually in use for religious purposes, or immediately essential to the work of the agency having it, and apply the proceeds upon the debts of the respective agencies. Budget every agency of the Convention and forbid expenditures beyond that budget. Reduce the salaries of officials that they may share the curtailments already made in the appropriations of the Boards and thereby have closer fellowship with the missionaries and those pastors who live on small or moderate salaries. Conduct and complete by December 11th an every member canvass with the goal of a tithe as the minimum of a Christian's contribution. Supplement this canvass by a generous cash offering during the holidays to pay the debts of the Home and Foreign Boards.

Ask the states to launch no new enterprises until our financial condition is improved. Ask the churches not to permit building enterprises to curtail receipts from those churches to denominational objects. Ask the pastors and all denominational employees in the states to bind themselves to contribute every dollar they receive from salaries or otherwise, above their present contributions and necessary living expenses, to defray the indebtedness on our mission Boards. Such a program, with the pastors setting the example, will succeed.

A wave of enthusiasm and sacrifice will roll



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over Southern Baptists. Laymen will contribute their income and draw on their capital for such an appealing cause. Women will surpass all others in their liberality as they break many an alabaster box of precious ointment. The heaviest burden will be lifted and others can be lifted later.

Brethren, loving our Lord supremely and Southern Baptists as ourselves let us get together, stand together, work together, sacrifice together and join, not in voices only, but in heart and purpose, in singing:

"Jesus shall reign where'er the sun  
Does his successive journeys run;  
His Kingdom stretch from shore to shore  
Till Moons shall wax and wane no more.

For him shall endless prayer be made,  
And endless praises crown his head;  
His name, like sweet perfume shall rise,  
With every morning sacrifice.

People and realms of every tongue  
Dwell on his love with sweetest song;  
And infant voices shall proclaim  
Their early blessings on his name.

Let every creature rise and bring  
Peculiar honors to our King;  
Angels descend with songs again,  
And earth repeat the loud AMEN."

#### AL SMITH AND TOLERANCE

What others write and say:

Mr. Clayton Rand: Your issue of the 22nd is a disappointment to me, and I dare say to 90 per cent of your subscribers. If you can name five papers in the States of Mississippi, Alabama and Tennessee that will endorse your editorial, I will give \$50.00 to State Missions. This will include such papers as the Mobile Register, Montgomery Journal, Birmingham Age-Herald, the Commercial Appeal, and any respectable paper. If you will read papers of the 19th "Smith Disclaimer" not enough—Marshall." I doubt New York nominating him. They gave the Democratic campaign fund \$205,000 last year. Senator Underwood and Smith thought one could carry the East and U derwood the South. Alabama was instructed to vote for him and they did so. Mr. Smith or any man nominated on a wet ticket could carry the Southern States. The more Dr. Butler and Al Smith talk the better it is for conscientious Americans and good government. I am from Missouri and you will have to name those several Southern Democrats that have already declared themselves in favor of Al Smith's domination. McAdoo will force the adoption of a real dry plank in the Democratic platform. Unless Lowden is nominated on a dry platform as a Republican the Democrats will have a chance for election.

Now Mr. Rand you have had a clean paper but you cannot encourage infidel writers and whiskey candidates and hold many of your present subscribers.

Yours truly,

—W. H. Patton.

Shubuta, Miss.

Dr. J. S. Riser, pastor of Fifteenth Ave. Church, Meridian, and Miss Ruby Culpepper of Meridian were married just before the Convention in Louisville and made the trip to the Convention as part of their bridal tour. Many blessings on them.

Quite a little is being said in the papers about fake universities that sell the degree of D. D. Just now a report is going the rounds of one of these abominations which offers to sell this degree for \$100, payable \$5 down and \$5 a month. Our notion is that any sucker who gets caught with such a bait deserves to lose his money.—Baptist Advance.

## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### MORE QUESTIONS

These questions come concerning tithing: Did the tithe of Israel pay the expenses of the government of that nation? If it did, can not the taxes of any individual be deducted from the tithe? If the taxes of Israel were included in the tithe, did this also cover the tax to the Roman Empire, to which they, or it, also paid a tax?

The tithe of Israel did not pay the expenses of the government of that nation. It was for another purpose, viz: to support the Levitical priesthood, upon whom the responsibility of ministering in holy things rested. The Levites were set apart for temple service, and the tithe was likewise set apart for their support. Read Lev. 27:30-34; Num. 1:47-54. It would be well for all who read these lines to fix right now in their mind forever this fact: the tithe is the Lord's, always has been and always will be, and it is not to be used for any other purpose than that designated by Jehovah. The tithe is to be used for religious purposes, that which has to do with the proclamation and support of the Gospel of Jesus Christ.

The writer then asks, "If the taxes of Israel were included in the tithe, did this also cover the tax to the Roman Empire, to which they, or it, also paid a tax?" No, read Matt. 22:21. Jesus clearly recognized his obligation to his government and to his Father. He paid tribute money to Caesar, and obedience unto God, and I think we may infer from this scripture that he also paid his tithe into the temple treasury for religious purposes.

In answering the question, May we legitimately deduct our taxes on land, and all property, before paying the tithe? Yes. But let us remember that the tithe and taxes are two different things. One is for the administration of Kingdom work; the other, for the administration of Civil Government. Read article under Budget Department May issue, the 12th, on "What Shall I Tithe?"

\* \* \*

### WHAT'S TO BE DONE?

For several months preceding the Southern Baptist Convention much was said and written concerning the indebtedness of our Boards, and several remedies suggested. Many of our leaders thought it would be wise to recommend to the Convention in its recent meeting in Louisville that a debt-paying campaign be put on in 1928. The report of the Efficiency Committee did not think that this would be a wise step, and instead recommended that we put the emphasis in the future upon the Cooperative Program and take, as has been our custom for the past two years, a Love Offering to be allocated to all causes included in the Cooperative Program. We are glad that the Convention passed this recommendation by an overwhelming majority. We believe, with others, that this was a wise step. Dr. Walt N. Johnson has this to say in The Next Step concerning this matter:

"Something must be done!—but what? That's the way we are feeling about our debts.

There is just one way out of our present plight. We may try other ways; but we shall have to come to this way at last. That is, get STEWARDSHIP INTO THE LIFE OF OUR PEOPLE AND BUILD UP REGULAR HONESTY WITH GOD IN OUR CHURCHES. There is no other way both to pay off our debts and enlarge our work in the next ten years. Steady weekly rendering to God our debts is the only sure road from final bankruptcy in our work. Other ways

may postpone the crisis. That is—just evade the issue.

But how is this to be done? There is just one place to start with it; that is, in our ministry. There is going to be no great change in our Southern Baptist situation, until there is a profound change in us preachers.

Stewardship must be VITALIZED in us, before it can be APPLIED in our churches. That truth is so clear, that it needs no argument. Just the statement carries itself. It is self-evident.

The first possible moment let the real Stewards in our ministry find one another. Let these spend one whole day looking each other in the eye and solemnly studying Stewardship, as the sole cure of our present ills. Find some plan whereby they can stay in touch with one another week after week and month after month and year after year until the flame spreads to the whole ministry.

The way to let this thing off is to put on at once a whirlwind series of Steward Ministers Conferences all over our Southern Baptist Convention. Put a Ministers Steward Conference within 4-hour auto-ride of every Baptist pastor of the South. In each Conference make plans for several days of intense Group-study in New Testament Stewardship. Develop a corps of volunteer team workers, each under direction of our agencies, to go afield without pay for a week to preach and teach Stewardship in a united tone all over the Southern Baptist Convention. Quickly as possible put Stewardship training into our Colleges and Seminaries and into the vacant Sunday School rooms of our churches during the week.

When we preachers have studied together and prayed together until we lay ourselves on the altar again for real Stewardship preaching and teaching among our people, our business men will quit justly criticising our ministry and will go to their knees too and reach for their check-books. The startling thing is the business men in conference at Spartanburg issued a call to prayer over our situation, before we preachers did. This is a good sign; it shows there is a response waiting for a real Steward ministry.

Let's go at it without delay and with no fear but the fear of God in our souls."

\* \* \*

### A SEARCH FOR MEN

WANTED—A man for hard work and rapid promotion; a man who can find things to be done without the help of a manager and three assistants.

A man who gets to work on time in the morning, and does not imperil the lives of others in an effort to be first out of the office at night.

A man who is neat in appearance.

A man who does not sulk for an hour's overtime in emergencies.

A man who listens carefully when he is spoken to, and asks only enough questions to insure the accurate carrying out of instructions.

A man who moves quickly and makes as little noise as possible about it.

A man who can look you straight in the eye and tells the truth every time.

A man who does not pity himself for having to work.

Apply anywhere—the world is searching for such men. (Rotary Punch.)

Northern Baptist Theological Seminary of Chicago announces commencement exercises May 22-26. The Baccalaureate Sermon is by Rev. Bunyan Spencer, D. D., acting president of Denison University. Dr. George W. Taft is president.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton  
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison  
 MRS. P. M. DOUGHTY, *2nd Vice-President*, Shaw  
 MRS. J. W. BROWN, *3rd Vice-President*, Tupelo  
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 MRS. D. M. NELSON, *College Correspondent*, Clinton  
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg  
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 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson  
 MISS M. M. LACKEY, *Treasurer*, Jackson

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MRS. W. J. PACK, *5th District*, Laurel  
 MRS. J. A. TAYLOR, *6th District*, Brookhaven

### "On the Highway Lord With Thee"

Clearly, sweetly, like the tones of a golden bell, the words rang out to the listening multitude.

A girl with a beautiful face as well as a beautiful voice was singing; and her very soul seemed to float out on the music of her tones. How she lifted other souls upward, until they too felt they were on the Highway with Him.

It was College evening of the State W. M. U. Convention in Meridian, April 6th. And the singer was Claudia Gibson of Hillman College.

She is not singing for the Hillman friends today. Her voice is joining the Choir Invisible Up Yonder. On May 7th, just a month after she sang so gloriously for us, she was called Home.

To the desolate mother, the heart broken sisters and the hosts of friends a word of loving sympathy is extended. May we each one hear as did she, His call and go forth "On The Highway Lord With Thee". —M. M. L.

### Notes on W. M. U. Convention in Louisville

A number of Mississippi delegates reached Louisville early Monday morning. Among these was the Vice-President of our First District, Mrs. R. L. Bunyard, who efficiently substituted for our Union Vice-President, Mrs. Aven, detained at home on account of a recent illness.

Mrs. Bunyard was at the desk ready to register delegates as soon as the doors were opened. The State was fortunate in securing our full quota of delegates before the books closed on Wednesday morning. As usual some sisters were slow appearing. City sights and scenes seem attractive. This scribe serves notice right now that another year she hopes to have a resolution introduced before our State Meeting stating that no delegate will be registered who does not come by noon of the second day. She got this thought from other states.

The programs, printed in red on Nile green paper were most attractive as to looks, and certainly as to program material. A package of literature containing a copy of this program and several reports was given each delegate and visitor. It was interesting to sit and watch those who passed while after registration to run through this package. These, later on, proved the intelligent sisters; for much local information was given as to when, where and what might be presented.

Four songs—were given in the programs. The first was "Jesus Calls Us". The others are new, and will we trust be sung at our District Meetings, Rallies and local societies throughout the year.

The explanatory Notes as usual were full of valuable information. The quotations, those from the Bible and those from writers of this age, were apt.

The opening program on Monday evening was given to the Training School Commencement. It was entertaining from start to finish. To us the most interesting feature was the graduation of two of our own: Miss Mamye Slaughter and Miss Eve Landrum. Mrs. McLure's Message was replete with High Points in the School during the past two decades.

Tuesday morning found the church well packed with eager listeners. There was no confusion save such as was necessary to seat so large a congregation. And this was true throughout the entire Convention. Women attend Meetings for the one purpose of getting all possible good from them. The front seats, as usual were given to our missionaries. What a company of them there were! Surely God has called them home at this time for a definite purpose. They led devotionals for us; they were called on to pray for and with us, and between sessions they gave us socially of their sweet selves. I wonder if we shall prove a blessing to them even as they are proving to us?

All the programs were carried out as laid down in May issue of Royal Service. We hope the sisters who could not attend kept this program before them while it was going on. The reports of Misses Mallory and Winfield and the Message of Mrs. Cox will appear on this Page as we have space. Read them all with care.

Tuesday afternoon's program was given to the Tithing Campaign; to Miss Mather; and to Departmental Conferences. Mrs. Armstrong of Missouri, who was in charge of the Tithing Hour, conducted a class composed of the Young People's Leaders of the South, to bring her lesson to us. It was as fine as it was unique. Few things interested this Scribe so much as the reading of the Tithing story that won first place from Y. W. A.'s. A Meredith College girl was the author. She not only wrote it well but she read it well. We hope to give this story to you shortly. Miss Mather brought a great heart message. The Conferences were doubtless all most helpful. Our delegation divided itself so as to have representatives in each Conference. This scribe attended the W. M. S. Presidents' Conference led by Misses Blanche White and Mary Northington and Mrs. Jackson, Arkansas.

You have noted from your Royal Service Program that on Wednesday morning we had besides the interesting reports: the Plan of Work for the year; and some Amendments to the Constitution, an Address by Mrs. Henry W. Peabody. She came all the way from Massachusetts to plead with Southern women to be true to the Eighteenth Amendment. One sentence stands out above all others with me: "At the last National Convention a prominent politician said to me: 'The women of the South have defeated Al Smith.' After a pause she added, 'Women of the South, will you do it again?'"

Wednesday afternoon was sweetened by the devotional being led by Miss Eliza Broadus.

Mrs. Carter Wright launched the Ruby Anniversary Campaign in great style. We are happy to announce that she is to be with us at each of our District Meetings. Mrs. W. C. James brought a masterly address on this Campaign.

Wednesday evening Miss Leachman brought a great Home Mission Message and Miss Willy Kelly one equally as great on China; while Dr. Bagby poured out his heart for Brazil. Every one regretted that Dr. Mullins could not be with us on account of illness. But the time was given in a beautiful way to our missionaries under the leadership of Miss Mallory.

Just over the rostrum in Walnut Street Church,

where we met, there was a runner bearing the Watchword for the year: "The Master is come and calleth thee". It was printed in two colors, red and black; and the words were so placed that the colors brought out in a forcible manner this legend: "The Master and Thee". As your Secretary considered the words day by day they moved her to attempt her feeble message upon this theme. As she goes out to speak to you dear women let us together try to find a very personal responsibility in the Watchword; and in that part of it which speaks of "The Master and Thee".

### Third District Meeting

The District Meeting for the Third District will be held in Blue Mountain, June 2nd and 3rd. It is planned to begin the evening of the 2nd. All sisters and friends who purpose to attend this meeting will please send names to Miss Margaret Buchanan, Blue Mountain. Homes will be provided for the night. Every one is cordially invited to attend. Mrs. Carter Wright of Alabama will bring a Message well worth your hearing.

### Fifth District Meeting

To All Sisters and Friends in the Fifth District:

Our District Meeting will be held in Wiggins on June 9th and 10th. Mrs. J. N. Miller, Wiggins, will gladly arrange for the entertainment of all who plan to attend the Meeting. Please send her your names as soon as practicable. Mrs. Carter Wright of Alabama is to be with us on this occasion. There will be other speakers who will bring good messages. Let us all plan to attend.

—Mrs. E. N. Pack, V.-P.

### Sixth District Meeting

Our Vice-President of the Sixth District, Mrs. I. N. Toler, calls the attention of all to the Meeting of the Sixth District in Port Gibson, June 7th and 8th. Every one is invited. Please send your names to Mrs. J. M. Cason, Port Gibson. She will see that entertainment is provided. Come and get the blessing.

The editor this week is assisting Pastor J. G. Gilmore in a meeting at Bay St. Louis. It has been his pleasure to be with Brother Gilmore in a good many meetings in the past.

Pastor Zeno Wall of Shelby, N. C., sent to Pastor J. C. Greenoe of Vicksburg, Miss., seven large boxes of clothing from his people for the flood sufferers, and some money beside. He has not forgotten the people of Mississippi, nor they him.

In a personal letter to our former Business Manager, Mr. J. J. Lipsey of Colorado Springs, Colorado, the editor wrote something of the flood conditions in Mississippi. Immediately the matter was laid before the Pike's Peak Post of the American Legion and a movement started which resulted in sending nearly \$1,000 to the flood sufferers. This was in addition to what had been contributed by citizens of Colorado Springs. Many thanks from those who are homeless.



## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### Covington County B. Y. P. U. Conference

On Sunday afternoon at 2:30 p. m. the several churches of Covington County gathered together at the Collins Baptist Church, Collins, Mississippi, and conducted a County B. Y. P. U. Conference.

Mr. A. W. Talbert, of the Davis Memorial Church, Jackson, Mississippi, presided at this meeting and 15 pastors, 37 Seniors, 33 Intermediates, and 32 Juniors registered, making a total registration of 118 attending this conference.

This was a great conference and Mr. Talbert declared it to be the best conference he had conducted yet. We received some good instructions for our B. Y. P. U.'s. Every one proved to be interested in this great work of training the young people of the church for the glory of their Master.

Dr. Wills of the Main Street Baptist Church, of Hattiesburg, Mississippi, brought us a great message at the close of the conference. The auditorium of the church was packed to hear this good sermon and much good was received therefrom.

—James B. Parker,  
Collins, Miss.

### Woman's College Elects General Officers for Next Year

We are glad to give here the names of the General B. Y. P. U. Officers for next year at Woman's College: Miss Aline Hewett, Director; Miss Lillian Russell, Associate Director; Miss Minnie Braxton, Secretary; Miss Willie Jones Harper, Pianist; Miss Vera Mixon, Chorister. Miss Minnie Oswalt, retiring Director, says of them: "They are all very fine and capable girls and I am sure that they will be able to carry the work on in a very fine way." It is a fine line-up and they say to the other colleges that they mean to rank first again next year, and when we go to Hattiesburg in March for the State Convention they will show us some real B. Y. P. U. spirit.

### Clinton Associate B. Y. P. U. Director Already Plans Work for Next Year

Mr. J. Wesley Miller, the newly elected Associate B. Y. P. U. Director of Mississippi College, is already making plans for the work for next year. He realizes that the Associate Director has a big task and that of enlisting the possibilities and then keeping the attendance up to the highest possible degree of efficiency. We are expecting to see Mississippi College B. Y. P. U.'s come back into their own. They took our first College B. Y. P. U. banner several years ago, but since then have let Woman's College and Clarke College take it. Time about is fair play and so Mississippi is going to

make whoever gets the banner next year pay a high price in averages for it.

### Beaumont Juniors Finish Second Year Daily Bible Readers Course

How fine it is when a Junior forms the habit of Daily Bible Reading. Here are five Juniors from the Beaumont B. Y. P. U. that received their One Year Daily Bible Readers Certificate a year ago, and now are receiving a seal for the second year. We commend this fine practice to every Junior in the state. Here they are: Edna Hinton, Stella Hayes, Willie Howard, Leon Rogers and Bernice Hayes. Mrs. E. N. Spradley is leader of these fine young people.

### Philadelphia

#### General Secretary's Report

Enrolled .....	111
Number Absent.....	19
Number Present.....	94
On Time.....	90
Prepared Lessons.....	77
On Program.....	92
Study Course.....	63
Bible Readers.....	60
Attending Preaching.....	90
Givers .....	81

#### Eight Point Record Percentage

Seniors .....	80%
Intermediates .....	73%
Junior No. 1.....	81%
Junior No. 2.....	71%
Adults .....	62%

This is Philadelphia's report for one Sunday clipped from The Baptist Herald, a splendid paper gotten out each week by the Philadelphia church. Let us have your record, we will be glad to "show the world what you are doing" and the world is entitled to know.

### AN APPRECIATION

We, the students of Clarke College, wish to take this method of expressing our appreciation to our beloved Dr. Venable.

He has been the head of our Bible Department for the past three years, and is, beyond doubt, the greatest force for Christianity in our school. We deem it a great privilege to be daily associated with one of the greatest Bible scholars of the world; to see the beauty of a life entirely consecrated to the Lord; and to delve into the depths of Bible truths under the direction of his master mind. Not only have the ministerial students been greatly benefited, but many of the lay students have taken work under him also, and have been made better. We feel that Clarke College is indeed fortunate to have such a man as one of our instructors.

R. C. Bounds,  
J. E. McCraw,  
Ike S. Bass,  
C. J. Johnston, Committee.

### INTERMEDIATE COLUMN

Teachers in the Intermediate Department DO have birthdays sometimes and there is not a finer thing for them to do than to give to the department either a pretty picture for the assembly room, such as the Rich Young Ruler, or a book for the library. Every department should have a workers' library. If each teacher would buy one book a year there would soon be enough books in circulation. Books reviewed occasionally at the Teachers meeting would be a good way to enlist the interest of all.

The following is a simple but workable library to start with. Every teacher could well afford to have these books for himself. All of them can be ordered from the Baptist Book Store at Jackson.

Highway to Leadership, inspirational.

Stories New and True, for programs, also gives how to tell stories.

The King's Own, devotional and inspirational.

The People Called Baptists, doctrinal.

Meaning of Prayer, daily devotion.

Five Minute Sermons in Stories, for illustrations and programs.

Vest Pocket Companion, for the soul winner.

The Deeper Voice, helps in teaching.

Handy, for socials.

Men, Women and God, deals with the moral side.

Christ of the Indian Road, missions.

Working With Intermediates, departmental book.

The Highway to Leadership by Margaret Slattery is a delightful and helpful book. She says that "leaders who can and will lead their fellows over right paths to the ultimate goal of the welfare of humanity MUST BE FOUND if mankind

(Continued on page 16)

## An Invitation

We especially invite all high school graduates and other young people of school age to enter our school immediately after the present term closes. In inviting young people to enter our school, we do so because we know that we can give them a type of preparation for business employment that will put them in line for a good position with constant opportunity for advancement.

New classes are formed in all departments to meet the demand of new students.

For full information and rates, write, telephone or call

*Draughon's Practical Business College*

Mississippi's Largest School Of Business

Jackson, Mississippi



### Baby Buzz sounds a "mess" call

FLIT spray clears your home of flies and mosquitoes. It also kills bed bugs, roaches, ants, and their eggs. Fatal to insects but harmless to mankind. Will not stain. Get FLIT today.

# FLIT

DESTROYS

Flies Mosquitoes Moths  
Ants Bed Bugs Roaches

"The yellow can with the black band"

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## HOME MISSION RECEIPTS MAY 1, 1926—APRIL 30, 1927

	Campaign Receipts	Designated	Total
Alabama	17,999.62	5,531.99	23,531.61
Arkansas	6,631.00	2,597.92	9,228.92
District of Columbia	5,691.37	289.21	5,980.58
Florida	16,074.32	3,251.85	19,326.17
Georgia	27,324.53	17,238.45	44,562.98
Illinois	2,998.63	565.27	3,563.90
Kentucky	53,196.53	3,700.49	56,897.02
Louisiana	12,912.07	3,847.71	16,759.78
Maryland	4,527.67	2,023.43	6,551.10
Mississippi	27,752.80	7,550.29	35,303.09
Missouri	19,503.66	4,551.99	24,055.65
New Mexico	969.24	449.56	1,418.80
North Carolina	48,908.47	4,972.99	53,881.46
Oklahoma	9,413.47	3,445.78	12,859.25
South Carolina	32,846.59	4,589.43	37,436.02
Tennessee	33,524.36	9,638.99	45,163.35
Texas	51,144.28	12,049.20	63,193.48
Virginia	59,134.43	15,150.56	74,284.99
Other		202.65	202.65
Miscellaneous		1,201.08	1,201.08
	432,553.04	102,848.84	535,401.88

## WHY HE BECAME A BAPTIST

The object of this writing is to show to the public my investigation of the difference between Baptists and Pedo-Baptists, as it has been said to me often that I ought to write it out and give it to the public.

When I was twenty-six years of age I had been a Methodist one-half of my life, and while a Methodist I felt impressed to preach the gospel, and as that impression seemed to grow stronger I was liberated by the Methodist Conference to preach, and afterwards ordained, and as an ordained preacher I went forward in the discharge of my ministerial duties.

During the time, in a meeting of days known as a "protracted meeting", there was an infant brought to me with a request to baptize it, and I being a pretty close Bible student and never having seen infant baptism taught in the Bible, and as I consider the Bible our only authority for baptism, therefore, as a conscientious follower of Christ, I could not baptize the infant without a "Thus saith the Lord", and I asked a brother preacher, who was assisting in the meeting, to baptize it. He said, "No, you are the pastor of the church, and it is your duty to perform the act." But I insisted on him baptizing it, and said to him, "I have a reason for not doing it myself." The brother baptized the infant, and I said, "If the Methodists and others who practice infant baptism are wrong in that act, doing it in the absence of Bible authority, it is possible that they are wrong in something else, and it is my duty to investigate her claims in the light of the New Testament", and I began the investigation.

Let me say now for the benefit of anyone who may read this with a view of investigating the points of difference between Baptists and Pedo-Baptists for themselves, that there is a likelihood of a person saying, "I am a Baptist", or "I am a Methodist", and I believe they are right; but I will investigate her claims, and as they will search the Bible with a view of finding all the Scripture they can to sustain

their doctrine. Knowing as I did that such a difficulty was in the way, which causes thousands of people to fail to investigate matters from a New Testament standpoint, I said to the people, "While I belong to the Methodist Church, I am going to declare myself nothing so far as the church is concerned, and will investigate the claims of the Methodists in the light of the New Testament, admitting in the outset that she may be wrong." So I began my investigation with a view of remaining a Methodist if I saw that her doctrine was supported by the New Testament, but I was as determined to leave her if her doctrine was not sustained by the New Testament. And after placing myself in such an attitude, it took me eighteen months to arrive at any definite conclusion as to whose claim was scriptural. After the expiration of eighteen months I saw that the New Testament sustained only one church, and that was the Baptist Church. The reason why it took me so long to decide this question was the fact I read Methodist and Presbyterian works on doctrine first, as I was a Methodist and it was perfectly natural that I should read their works first. I read after the most able writers of these denominations that I could get. I saw to my surprise that while they would reason well, they failed to prove it by the Bible, so I would say, "You have argued your claim well, but you have not proven it by the New Testament." So I would read after another writer, and found them all alike in one respect; that is, they all failed to prove their doctrine by the New Testament. And after reading quite a number of such works I became satisfied that the reason they had not proved their doctrine by the New Testament was the fact that they had no Bible authority to support their claims.

Then I began to read Baptist works setting forth their doctrine, and I soon saw that it was a very easy matter for them to prove their doctrine, and after the expiration of eighteen months I became convinced that the Baptist Church was the true church of Jesus Christ. I was

then pastor of a Methodist Church about two miles from where I lived. The church to which I belonged was the Congregational Methodist, and they have what was known as "A Conference" every six months, or twice a year, and during my investigation the conference was held at this church where I was pastor. After I had refused to baptize the infant I had said to some of those Methodist brethren that I had been called on to baptize an infant but had refused because I considered the act as being altogether unscriptural. So at this conference which convened at my church, the Moderator or Chairman said to me, "I have heard that you do not propose to submit to infant baptism." "Now", said he, "we want to know what you have to say about it, so we will know what course to pursue." I knew what he meant, that they would prefer a charge against me in conference and deal with me for not being sound on Methodist doctrine, (which they had a perfect right to do), and at this time I was unprepared to answer the question in full as to whether I could call myself a Methodist or not. I was investigating the points of difference at this time between Baptist and Pedo-Baptist and could not tell what the end of my investigation might be. So I said to our Moderator, "I will do one of two things, I will either subscribe to Methodist doctrine in full or I will quit the Methodist Church." And he said that was the thing to do. So the matter was passed over at this conference without any charges being preferred against me. But shortly after this conference I reached the end of my investigation, and saw from a New Testament standpoint that I was no longer a Methodist in principle, and began to talk the matter pretty freely among my Methodist brethren, and said to them: "I have investigated Methodist doctrine with ungloved hands from a New Testament standpoint, and find that their church is an invention of men and founded on no warrant of scripture whatever, and I expect to leave her ranks, but I am going to remain where I am until after the next conference in order to let them prefer a charge against me in conference for not submitting to Methodist doctrine. I will fight the matter in conference and will take the New Testament and prove by it that the Methodist Church has no Scriptural support whatever, and not only is infant baptism unscriptural, but that sprinkling and pouring when it is applied to adults is not a scriptural baptism."

But, dear readers, to my surprise, in a short time the news came to my ears that a charge would be entered against me at next conference

for not subscribing to Methodist doctrine, and as to fighting the case, that they would silence me from preaching, and I should not open my mouth in the way of making a defense. I said to my Methodist flock, "Brethren, tell me why this is, that the Methodist people in conference will not let me undertake to prove my position by the Bible." "If they are right and I have erroneous ideas, why don't they let me undertake to prove my position; and if I am wrong, let them show me wherein I am wrong and get me right?" "They know that if I am wrong it is from a conscientious standpoint, and if they will show me from a Biblical standpoint that I am wrong, there is no person on earth that will get right more quickly than I will." I said, "Brethren, don't you think that the Methodist Conference should give me a chance to make my proof when it is founded on the Bible, and in the event I am wrong in my conception of the New Testament teaching along those lines let them show me the error of my way and get me right?" And my Methodist brethren said "Yes", they thought I was fair and that the conference ought to give me a chance to prove my doctrine, and if I was in error to get me right. And I said, "Why won't they do so?" And they said they did not understand why it was that they would not. I said, "Brethren, I will tell you why they will not do anything like that, it is because they know that I have thoroughly investigated this matter and know that nothing short of a "Thus saith the word of God" will satisfy me, and they know that they cannot show me from the Bible wherein I am wrong, and know if they give me an opportunity that I will expose Methodism, and they know it would pray heartfelt to their claims." And here I made an impression on those Methodists, for after I joined the Baptists I organized a Baptist Church at this place and started this church with twenty members, and a great many of this number were Methodists who went with me into the Baptist Church. Of course, after I found out that they would not give me any show I joined the Baptist Church and was licensed to preach, and later ordained. But before I joined the Baptist Church, my father, who was a Presbyterian, having heard of a likelihood of my joining the Baptist Church, said, "If

(Continued on page 15)

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### A Verse A Day

When the pastor calls for Scripture quotations as every good pastor often does at prayer meeting, do you have tongue and lip and jaw and vocal cord paralysis? Anybody except babes, idiots, feeble-minded and those very ill can learn a verse of Scripture a day, and in every way it will make us better and better.

78. Jesus saith have faith in God. Mark 11:22.
79. Judge not that ye be not judged. Matt. 7:1.
80. Keep yourselves in the love of God. Jude 21.
81. Know ye not that ye are the temple of God, and that the Spirit dwelleth in you? I Cor. 3:16.
82. Keep thy tongue from evil and thy lips from speaking guile. Ps. 34:14.
83. Knock and it shall be opened. Matt. 7:7.
84. Let the word of Christ dwell in you. Col. 3:16.

### Again Youth

We are constantly reminded by the press that this subject is passe, in that it has been discussed and written about already too extensively, but while time is and youth is, it will continue to be a very vivid and sprightly question, never solved, never settled, always interesting. Those younger looked forward to it, those older look back upon it, but youth frequently looks neither forward nor back but knows this age is the most important. And that is right and fine and needful. On this spirit of importance and independence depends the progress of mankind. Of course, this same self-assertive instinct if permitted to grow downward to lower levels of gross selfishness and greed produces criminals; but if rightly developed it makes for leadership, for the ability to make definite decisions and go forward.

Parents tend to want to keep their children subject to their wills and wishes to such an extent that were it not for this independence which belongs in every individual, we would have spineless weaklings. This spirit of importance should be directed and not suppressed.

How often are true things spoken in jest! When youth struts and says, "I'm the only pebble on the beach", he means every word of it, though one is supposed to think it a joke. Of course, no one says "pebble on the beach" now—that belongs to another period and is quite archaic, superseded by "tadpole in the puddle", and yesterday it was the "cat's toe nails", which may not be the particular expression to fit in just here, but it will do just as well as the "turkey's tail feathers", or the "pig's curl", or Sambo's dog's dew claws. But if each pebble

thought himself the only pebble, then surely the service of the beach would be the best; and it is as much the duty of every tadpole to grow to be a good big useful frog as though he were the only one in the puddle; the kitty would be greatly handicapped without her toe nails; and Sambo will tell you that "if dat dawg got few claws he won't never go mad".

Sometimes our precious arrogant youth gets a great slap in the face, but then he needs his aggressive spirit more than ever so he can come back without too great hurt and humiliation.

L. T. Mays tells this story in Baptist and Reflector:

When I arrived in Louisville a Baptist association was in session at the Walnut Street Baptist Church, and I went to the first service possible for me to attend. When I entered the church testimonies were being given. An old, slightly hump-shouldered man arose and said, "When I was a 12-year-old boy, just converted, the preacher asked all of us to try and win a soul to Christ. I was afraid to approach anyone but Sandy Jones, a man referred to as a half-wit. I went to him and said, 'Sandy, do you want to be a Christian?' 'Yes, John,' he replied, and I led him to the front, where he was joyously converted. Ever after that when I came to town on Saturdays, Sandy would see me and run across the muddy courthouse square and say, 'Howdy, John. Thanky, John.' Some day Sandy will run across the streets that are never muddy and say, 'Howdy, John. Thanky, John.'"

As the speaker sat down with tear-glistened eye a theological student fresh from college remarked to me, "That old fellow may not have the education we college fellows have, but when he gets to glory he will have as big a reward as we educated men get." A man on the other side of me replied, "You fool! That's John A. Broadus."

But the "young fools" have to learn and they pay dearly for their knowledge, because they must get it first hand. But we can prepare them and safeguard them for this time of butting into all things and inquiring into all things; remembering that they should be directed and not subjugated, and not forgetting the saying of our grandmothers which was no doubt taught them by their grandmothers, which they learned from their grandmothers, and yet all people have not learned it yet, "You can't put old heads on young shoulders". But you can pray daily that the young heads will take the young shoulders to push in the right direction when they make the wheels of life go round; you can establish a family altar in your home (See Family Altar page in

Royal Service); you can fill the hearst of your children with the Word of God during the growing years; and you can be a living example before your children testifying daily to the truth of the teaching of God's Word. Alas, how often do we fall short! And then we bemoan the fact that modern skepticism and atheism and other isms are taking our young people from the faith of their fathers. Under the caption Youth in the Ministry, The Baptist has been giving a series of sermons by young men; in one of these on "Practical Atheism" Chas. F. Banning says something like this: "The fool has said in his heart, 'There is no God'". The writer of these words was talking about a practical atheist. Business men who do not carry God into their business; young men in college who let psychology, sociology, history and philosophy crowd God out of their lives; a mother so absorbed in her house-keeping that she has no thought of the higher things of life, or a family too busy for family worship, or church attendance is bordering on atheism.

A boy would have more chance in a home of a father and mother who said "There is no God" than in the home where they say, "Yes, my boy, there is a God, but it makes no difference. You can live without him", as so many fathers and mothers say by their carelessness and indifference.

Some people make a place for God on Sunday, but shut him out of the other six days of their lives. There are some who give him a small part of their talent, but shut him out of the rest of their lives. There are some who give him a small part of their income, but allow him no word as to how the rest is to be spent or used. One that has no place whatever in his life for God might as well deny that God exists.

Have you denied God? Have you shut him out of any part of your life?

We shudder when we hear of anyone denying God, or blaspheming the name of God. It is terrible. But which is worse, the word or the deed? When we put gold above God, cash above character, property above personality, livelihood above life, and getting above giving, we are denying God.

Jesus said, "Ye are my friends if ye do the things I have commanded you". "Why call me, Lord, Lord, and do not the things that I have commanded you?"

Have we denied God in our homes until our young people do not take seriously or reverently enough the work the church is trying to do to carry on His Kingdom? When our young people go out into other communities to represent their home churches, do they carry with them the attitude of the majority of the members of those churches? Do they honor God and reflect credit on the church at home, or do they deny God by putting selfish pleasures first? Are there family altars in the homes from which these thoughtless erring young people come?

## CHALYBEATE BAPTIST CHURCH NEWS

Our church is steadily marching on under the leadership of our pastor, Rev. N. A. Edmonds. Interest in all phases of the work is good. We have two B. Y. P. U.'s that are doing splendid work. Mr. Howard Hollis leading the Seniors, and Mrs. Lytle Shelton guiding the Juniors in a creditable way—the two unions averaging about 90% taking the recent Study Course.

Prof. J. C. Trussell with his splendid corps of teachers is leading the Sunday School in a great way. Interest being manifested by study, attendance and contributions.

The W. M. U. under the leadership of Mrs. W. M. Meeks, is growing in a wonderful way—having divided into circles this year has trebled its membership. It fosters a live Sunbeam Band. Mrs. G. G. Powell, leader, has not only done the regular work but has done extension work by conducting a Missionary story hour for the community at large which has been of untold value in enlarging the missionary vision and developing the appreciation for things spiritual. Many certificates and seals have been awarded to those doing the required work. During the school months we have one

(Continued on page 14)



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## Favorite Treatment

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## Sunday School Department

### SUNDAY SCHOOL LESSON

May 22, 1927

Topic: Venable

Peter Heals the Lame Man,  
Acts 3:1-10; 4:8-10

#### Introduction

The coming of the Holy Spirit on the Day of Pentecost was attended by such manifestations of supernatural power as to leave no room to doubt the reality of his Presence. Many signs and wonders were done through the Apostles. Hebrews, which makes no mention of the Holy Spirit, makes a very significant reference to the unmistakable presence and power of the Spirit in the beginning of the evangelistic movement: "God also bearing witness with them both by signs and wonders, and by manifold powers and by gifts of the Holy Spirit according to his own will", 2:4. Nothing short of the matchless display of the divine power, resident in the Apostles, could have sufficed to overcome the difficulties which confronted them in the inauguration of the new order, which marked the beginning of a new world-wide, and age-long in its scope, and invisible in its operations. Out of a great number of signs and wonders, wrought through the Apostles, the author of the Acts of the Apostles gives one striking and typical example. The healing of the lame man at the Beautiful Gate sums up in a concrete form the source of the power wielded by them, and the benevolent purpose which called out the exercise of the divine energy with which these first preachers of the Enthroned Christ were invested. Luke, the author of the Book of Acts, gives in fullness of detail an account of the miracle comprising our lesson for the day.

1. "Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked to receive an alms. And Peter fastening his eyes upon, with John said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised him up; and immediately his feet and his ankle bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking and leaping and praising God." (Verses 1-4)

1. The attendant circumstances of this miracle are worthy of note. There is nothing in the situation

portrayed suggestive of fiction. The narrative moves along the lines of the spirit, custom and practice of the times.

(1) Peter and John, as was the custom of the devout, were wending their way to the temple at the hour of evening prayer. The Christian movement had not broken with the temple service.

(2) An unfortunate man, a cripple from his mother's womb, had been carried by his friends, as their custom was, to the Beautiful Gate of the temple, to ask alms of those who entered the courts of the Lord's house. The implication is suggestive of the generosity of godly men and women of all time.

(3) It was a happy chain of circumstances which brought the two Apostles into relation with the poor, unfortunate cripple, whose livelihood was dependent upon the kindness of friends and the generosity of those who frequently visited the sacred precincts of the Lord's house.

(4) The shining face of the two Apostles, upon whom so recently had fallen the presence and the power of the Holy Spirit in such abundant measure emboldened the unfortunate mendicant to ask of them an alms.

(5) With faces radiant with the light of heaven and their hearts vibrant with the love of their enthroned Lord, whose footsteps they had followed as he trod the earth, healing the sick, cleansing the leper and making the lame to leap with joy, they were prompt to respond to this opportunity to manifest the gracious spirit of him who engages to save men, soul and body.

2. The Miracle Itself now claims attention.

(1) There is nothing of the dramatic or spectacular in this first recorded miracle under the leadership and ministry of the Apostles. The whole moves on in the calmness and conscious strength of the divine Spirit, operating in men, and through men for the uplift of men, and glory of the enthroned Lord.

(2) The condition of the helpless cripple calls for the deepest sympathy. Handicapped by the lifelong impotency of his powers of locomotion, his very presence was an appeal to the interest and compassion of all men.

(3) His hopeless and helpless plight moved Peter and John to a compassionate and searching gaze. They fixed their eyes upon him. It was not the piercing eye of a critic beaming upon him, and filling his soul with a consciousness of a rebuff, which shattered his hope of an alms, but was the eye of love and sympathy, inviting his confidence and inspiring a hope of a munificent gift. As if to lift his thought from the expected gift and center it upon the giver, they bade the poor mendicant to look upon them. The attitude of the recipient and the giver

has now been effected. There is nothing now to obstruct. The way is clear for the giver to bestow his blessing and the recipient to receive it. It remained for Peter to disabuse the beggar's mind as to the character of the gift he was to receive. The method employed by Peter was such as neither to depress his expectations nor to exalt them beyond measure.

(4) "Silver and gold have I none, but what I have that I give thee." What must have been the reflections of the poor man when told that the gift he was to receive was other than what he was expecting, we may not conjecture. The Lord does not always bestow what we crave, but something far better.

(5) "In the name of Jesus Christ of Nazareth, walk."

(a) Note Peter's language places the source of the gift which he is bestowing outside of himself. Peter himself was only the organ through which the healing, energizing power passed from Jesus Christ of Nazareth, now enthroned, into the impotent feet and ankle bones of the helpless cripple. Peter was mindful of the source of the healing power. The power was invisible, the agency was simple, and the remedy effective.

(b) With the command to "walk" went the grasp of Peter's hand, lifting him to his feet, inspiring him with a confidence in the presence of an energizing power which would impart strength to impotent and useless feet. Besides it was a manifest evidence to the man of Peter's faith in the accomplishment of the blessing which he was seeking to bestow upon him. "Show your faith by your works" is a good slogan. "Show your faith in your works" is quite as important.

(c) The cooperation of the man in purpose and action was indispensable condition to a realization of the blessing which he was receiving through Peter as the divine instrument. There was no hesitation of his will, no wavering of his faith, and no refusal of responsive action. He promptly rose to his feet and walked because with the command came energizing power and the miracle was done, the gift was bestowed. With the divine command comes the enabling power to perform.

3. The Effect of the Miracle. 1. Upon the man himself. 2. Upon the people. 3. Upon the Rulers.

1. The cripple, exulting in his newly found strength, walked and leaped with unrestrained vigor, entering the court of the people, at whose portals he had lain as a helpless beggar for so many years. Thrilled by the energizing power which pulsed through every fiber of his so long helpless and atrophied feet and ankles, he rejoices in the gift, compared to which silver and gold are but dust and ashes. Amid his joy and exultation he is not unmindful of the divine source from which his matchless blessing came. He did not forget the giver in his enjoyment of the gift. He not only walked and leaped in the strength of his newly found blessing. He praised God. He praised God in the

presence of the people filling the court of the Lord's house. He did not rush from the presence of Peter and John in search of family and friends to share his joy with him, but he put God first. He entered God's house with his benefactors, praising God from whom all blessings flow.

2. His exultation of joy and his song of praise filled the people who had known him as the crippled mendicant, whom they had so often seen sitting at the Beautiful Gate asking alms of those who frequented the temple, "were filled with wonder and amazement, at that which had happened unto him", (Verse 10). Great excitement prevailed among the people. A great miracle had been wrought upon an unfortunate beggar, whose condition and calling was of common knowledge. They could deny neither the identity of the man, nor the reality of the cure wrought upon him. In their bewilderment, they gathered around Peter and John and the central source of all their excitement who was clinging to his benefactor. Peter avails himself of this opportunity to proclaim Jesus, whom they had crucified, and whom God had raised up from the dead, and enthroned, at his right hand, as the source of the power by which the man had been healed.

3. The excitement spread and stirred the authorities to action. The miracle wrought in the name of one whom they had crucified as a malefactor reinforced by Peter's sermon stamped them with everlasting infamy. They took steps to suppress this movement under the leadership of Peter and John; which discredited their authority and assigned their names to obloquy. They arrest Peter and John, bring them into court and inquire of them, "By what power or in what name" they had wrought this notable miracle. This inquiry brings Peter to his feet, and with a tongue aflame with divine power he replies. "Then Peter filled with the Holy Spirit said unto them, Ye rulers of the people and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here whole." (4:8-10.) The hostility of the Jewish authorities against the Christian movement was inexorable. It wreaked its vengeance upon the Messiah of God. It pursued his followers with deadly hate, seeking to escape the enormity of their crime of crucifying the Son of God through the blood of his followers. Blind to the light of heaven, they were driven on by a deadly hatred, satiated alone by the blood of the chosen messengers of light, healing and life, to the nations. With no sense of moral values, they called light darkness and darkness light. Good they called evil, and evil good. The healing of the poor, crippled beggar intensified their deadly wrath, renewed their purpose to destroy the light of the world.

(Continued on page 16)



## East Mississippi Department

By R. L. Breland

### As I Saw It

I do not consider the recent meeting of the Southern Baptist Convention the greatest we have ever had; and yet it was peaceable, or practically so, and a large attendance was present. Just how many messengers were enrolled, I did not learn. Some changes were made in the organization of the Convention which it is hoped will simplify and unify the work. The most radical change was the enlarging of the powers and work of the Executive Committee and the doing away with the Cooperative Commission. The work of all boards, commissions and institutions is under the supervision of the Executive Committee, which unifies the work. I believe this will help.

I heard no charges against the Education Commission, and yet there seemed to be an undercurrent of widespread dissatisfaction toward that body for some reason. From several different angles there came efforts to abolish this commission. There were veiled hints made about its work and I am of the opinion that these should never have been made unless there were to be explanations to follow. If anything is wrong it should be generally known and if not don't be hinting at things and thereby leaving those on the outside, the uninformed, with an impression that might be harmful to some innocent brother. Baptists should be clear and fair.

One of the finest compliments ever given by the Convention was that given Dr. George W. Truett in electing him President of the Convention, unanimously and without opposition. So far as I can recall in all the fifteen Conventions I have attended this has not occurred before, that anyone was elected the first time to the office of president without an opponent. When Dr. Truett was nominated, although I had not heard his name mentioned in connection with the position, and he said it was a complete surprise to him, there was a rush to second the nomination and it seemed to catch the mind of all present. No man in our midst has the influence

among all the people as has Dr. Truett. This is evidently true. He is a powerful man of God.

Some great speeches were made at the Convention; in fact, there were so many good ones, and none of them were poor, that it is hard to say which was the better. The address of Dr. G. W. McDaniel on retiring from his three years as president was said by many to be the best of its kind that they had ever heard. The address of Dr. Conner of the Southwestern Seminary was also highly complimented. The sadness and heart-ache visible in the addresses of our foreign missionaries made them of peculiar interest. There was deep pathos in their words, not for themselves, but for the millions in heathen lands who were to be deprived of hearing of Jesus because the missionaries cannot go back to them, and no new missionaries can be sent out because no means are available. What a pity that millions shall be lost because we fail to give.

### Notes and Comments

While in Kentucky attending the Convention I had the pleasure of visiting my son, Rev. Clyde L. Breland, and his family. He is pastor for full time at Walton, Ky., and is doing well.

The church at Noxapater, of which Rev. B. L. McKee is the pastor, has gone to full time services. It has also built a new house of worship under his ministry.

Rev. Z. C. O'Ferrell, one of our Mississippi boys who attended Clarke College and later attended the Southwestern Seminary, and for several years was pastor out in the northwestern part of the States, is now happily located at Milton, Fla.

Mississippi was not as well represented at the Convention, numerically speaking at least, as it usually is. Floods and the distance doubtless had something to do with this.

Rev. J. L. Lott, who lives near Duck Hill, attended the Convention. He is pastor of seven Baptist churches located in three different counties. He is a strong and doctrinal preacher.

Rev. Earl Brooks, who was at one time pastor at Chicora and other points in Mississippi and later was at Grand Junction, Tenn., is now in

school at La Grange, Mo., and serving churches nearby.

Pastor G. S. Jenkins reports a good meeting at Forest recently in which Dr. J. W. Mayfield did the preaching.

The going of Rev. J. S. Deaton from the position of Director of Stewardship and Missions in our State to the Financial Agency of Shorter College, Rome, Ga., is a distinct loss to our State. He has done a good work.

### MOTHER'S DAY

Let no mother be robbed of any honor or any glory due her.

Matt. 15:4—"Honor thy father and mother". But, that does not say worship mother. Matt. 4:10—"Thou shalt worship the Lord thy God, and him only shalt thou serve". Sentiment makes mothers—especially dead ones—perfect. No mother was ever perfect. No mother is saved because she is a mother. Not every departed mother is in heaven. When a Sunday School or preaching hour is devoted to honoring mother, is that hour used as God would have it used? It seems to me a good answer would be—no, a thousand times no.

There has been only one perfect example, Jesus Christ. There is only one way to be saved from sin and all of sin's consequences—including eternal fire—and that is by grace, through faith in Jesus.

I Jno. 5:12, "He that hath the Son hath life; and he that hath not the Son of God hath not life."

—A Reader.

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The two commercial travelers were discussing the careless way in which trunks and suit cases are handled by some railway companies.

"I had a very cute idea for preventing that once", said one of them, smiling reminiscently. "I labeled each of my bags 'With Care—China'."

"And did that have any effect?" asked the other.

"Well, I don't know. You see, they shipped the whole lot off to Hongkong."—Pittsburgh Telegraph-Chronicle.

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M. P. L. BERRY, President,

Clinton, Miss.

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Patients have first Consideration.

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WAYNE ALLISTON, SUPERINTENDENT



## COLLEGE COLUMN

## M. S. C. W. NEWS

## Noon Meetings

Rev. St. John, pastor of the local Christian Church, has been kind enough to speak for us at four of our noon meetings this week. Mr. St. John is not only a good speaker, but an excellent evangelistic singer, and we have enjoyed both his messages and his songs. He recently conducted the singing in the Revival at the First Baptist Church, at which time Dr. Sampey did the preaching. The attendance at the noon meeting holding up pretty good for this time of the year and interest has been good. Next week there will be a series of doctrinal studies.

## B. Y. P. U. Program

On the Sunday night that Mr. Franks was in Louisville attending the S. B. U. the local B. Y. P. U.'s took charge of the evening preaching service and rendered a helpful and inspiring Mother's Day Program. The stage was decorated beautifully with flowers and a B. Y. P. U. play presented. A number of college girls had parts on the program. They were: Myrl Gunnells, Carrie Jackson, Cecil Hamilton, Vera Bishop, Margaret Ford and Naomi Ward. It is hoped that next year we can have strictly college girl B. Y. P. U.'s at the church. This will stimulate rivalry, centralize the college activities and make better B. Y. P. U.'s all the way around. Martha Moore Causey has already been elected as College B. Y. P. U. Director. As such she is also chairman for the B. Y. P. U. part of our big B. S. U. Membership Committee, and has all of the Vice-Presidents and B. Y. P. U. Membership Committees to meet at the regular time on Monday at 4 P. M.

## L. S. B.

Miss Davis, who is a nurse at a local hospital, led the program of the Life Service Band last week. For some time we had been wanting a program on the vocation of a Christian nurse, and we were happy to have her. There are a few of our girls who hope to enter this profession after completing their A. B. work here. There is one girl who aspires to become a Medical Doctor.

## Y. W. A.

The installation service of the new Y. W. A. officers will take place on Saturday night of this week, with Virginia Miller in charge. The regular ceremony outlined in the Handbook will be followed, and Mrs. Burris, the Counsellor, will be present to lead in the reading. It will be the good fortune of our Student Secretary and Miss Von Hagen to attend the Y. W. A. Festival of the West Point Y. W. A. on next Monday. Both have been called upon for messages at this festival. Our College Y. W. A. observed this annual festival several weeks ago, and it was a big success.

## S. S. Officers Meet

Meetings have been called of all of the newly elected officers of the

Sunday School classes. The object of these meetings is to study the duties of the officers so that our classes will do more efficient class and outside work. Estelle Tate is the new President of the Whitfield Class and Helen Cole of the Euzeilian.

## Last Issue of Workshop

The last issue of our monthly paper is out now and has been delivered. It was got out by the Membership Committee and has several interesting articles and features in it. It may be had by friends over the State upon request. We are glad to send it out.

(Continued from page 11)

of the largest Y. W. A.'s in the state. Mrs. J. C. Trussell is the efficient counsellor ably assisted by Miss Viola Sarles as president. The girls of the entire county are benefited by these meetings. The regular programs are given, 27 completed the Mission Study, "Stewardship and Missions" this year. They enjoy the social life the society provides for them.

The two circles of the society have just finished two missionary studies, "Ministry of Women" and "Glimpses of Missionary Life".

The church contributes regularly to all the work of the denomination. Has recently made liberal donation to the flood sufferers. The most worthy local activity this year has been finishing and beautifying the Pastor's Home. Every organization of the church took pride in working on this project. We now have a home of which we are proud. On April 26 the mothers and grandmothers of the church were honored with a social meeting in the renovated home, Mesdames J. B. Blackwell and N. A. Edmonds, hostesses. A program on Grandmothers of the different countries and songs of Mother was rendered. Miss Otie Dees favored us with a reading, "When Grandmother Forgot", and Miss Kathleen Hollis pleased our ears with beautiful piano selections, while a delicious salad course was served by Misses Ruby Garrett, Luella McCown, Lizzie Simpson, and Zona Hollis. The grandmothers told unique and interesting incidents in the rearing of their daughters.

Sunday morning, May 8th, the choir aided our pastor in putting on a Mother's Day program, "Mothers of Men", which consisted of a "reverie" of a man's life accompanied by lovely and appropriate songs and pantomimes. The church was beautifully decorated to grace the occasion. Many of the flowers having been sent to our mothers by children away from home.

Sunday evening the Junior B. Y. P. U. gave a public program honoring their mothers which did credit to the leader Mrs. Lytle Shelton. The choir added songs of mother. Our pastor brought us a message on Better Homes, using Paul's admonition, "Wives, reverence your husbands", "Husbands love your wives", "Children obey your parents", "Fathers, bring up your children in the nurture and admonition of the Lord". The day was truly

(Continued on page 15)

## IN MEMORIAM

## In Memoriam

Nearing her seventy-fifth birthday, and on the evening of March 22nd, 1927, Mrs. Mary Pierce after a lingering illness of several months, which was borne in the sweetest submission and fortitude, closed her eyes in sleep and will henceforth rest in undisturbed repose until Jesus shall awake her on the morning of the resurrection.

In the home-going of Mrs. Pierce, the Baptist T. E. L. Sunday School Class has lost one of her most faithful members. Her walk with God was a constant testimony of her daily life.

We extend to her family the sincere sympathy and love of this S. S. Class.

Her memory shall remain with us like a benediction.

The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord.

Mrs. C. P. Gilbert  
Mrs. J. D. Biggs  
Mrs. Joe Clark

## A Mother In Israel

Mrs. J. T. Thompson (nee Carrie De Lashmet) was born in Chickasaw County, Mississippi, in 1842, and died March 13, 1927—what interesting history between those dates. Her parents, from South Carolina, settled in that county before the Indians were removed from Mississippi.

She attended school at Okolona, then at Grenada College while it was owned by the Baptists, and the Granberrys were in charge. In 1868 she was married to J. T. Thompson, a man honored through life for his integrity and pronounced religious convictions. He preceded her to that fairer clime by 30 odd years. Of this union, seven children, two daughters and five sons are left to mourn their loss.

The Lord did much for her in her first birth—her people were loved for their open minded sincerity. But few of her day had her educational advantages, or her well supplied home; yet for one to be cramped in her presence, because uneducated or poor, was unthinkable. A neighbor, recognized for sincerity—also for lack of grammar, said of her: "I like Mrs. Thompson because she is so low-minded and homely". She enjoyed the joke as much as her children, but those who knew the neighbor knew exactly what he was trying to say and that what he was trying to say was absolutely true: She was meek and lowly at heart and her presence was as uncramping as home itself. Yet her judgment was always remarkably clear. What a refuge of rest for her pastor was her home, an honor the writer held for 21 years, 20 of which were on unanimous annual elections.

Late in life she astonished her pastor by telling him that she was not really converted until recently, that she had held notions about salvation that a saved person could not have. Later she re-offered herself

to the church for baptism, stating that at the first she unconsciously gave testimony in symbol to facts about her salvation, which facts did not at that time exist. She wanted believers baptism, and it was granted. But this was an obedience which her own church could not have required of her had she kept silent on the matter. That is the highest order of obedience whose neglect no mortal could discover.

Her punctuality at the house of God, phenomenal through life, was steadfast to the end. Many a time, after she had passed her 80th milestone, and her way was on wagon, and the roads muddy, and when her body, worn by age, was enfeebled by poor health, has her happy, worshipful face cheered her pastor. It seems now that if he could live a thousand years he could never cease to miss her. Can this be said of you, dear reader? Why not? "The men of Nineveh shall rise up in judgment with this generation and shall condemn it." Many a frail woman will put some of us to shame at the day of judgment.

Several times when the day was fair Mrs. Thompson remarked, "What a beautiful day in which to go to heaven!" And it came to pass that after many days of lowering clouds and heavy rains the Lord gave a cloudless Sabbath, and at high noon on this beautiful day her summons came and she went. How befitting!

As we stood beside her flower covered grave, the names and faces of many great Mississippi women swept through my mind—my own mother, Mrs. Bruton Gambrell, Mrs. M. P. Lowrey, Mrs. Geo. Leavell, Mrs. R. P. Brown and others, whose names were never heralded to the world, yet who were among earth's greatest personalities, mothers in Israel, I felt that Mississippi had never received unto her bosom nobler ashes than the remains of Mrs. Thompson. She filled her corner meekly, lowly, nobly. I ought to be a better man for having been permitted to even know her.

My Father's blessings on her loved ones, who are walking so closely in her footsteps.

In good hope behind the Blood,  
—R. A. Cooper,  
Senatobia, Miss.

## Resolutions of Respect in Memory of Mrs. Frank Pierce

Whereas, our Heavenly Father has seen fit in His wisdom and infinite love to call home a faithful member of the Hickory Baptist Church of Hickory, Miss., and

Whereas, in the fullness of time she closed her eyes in peaceful sleep and was borne on angels' wings to her heavenly home on the night of March 22nd, 1927, therefore be it resolved:

1. That in the going of Mrs. Pierce, we, the members of Hickory Baptist Church, bow in humble submission to the will of Him, "who doeth all things well", and that while we mourn her departure, we know our loss is Heaven's gain.

2. That her Christian life of loyal devotion was an inspiration to all who knew her.



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3. That the church to which she belonged and served so faithfully for years, leaving us at the age of 75, has lost one of its most upright Christians and a zealous, ardent co-laborer.

4. That we tender our deepest sympathies to the bereaved family, and pray God to watch over, protect and guide them, and that some day they will be reunited upon that Golden Shore, where sin and sorrow are no more.

5. That a copy of these resolutions be sent to the family, a copy be spread on our minutes, and one sent to The Baptist Record.

Beautiful life is that whose span,  
Is spent in duty to God and man,  
Beautiful twilight at set of sun,  
Beautiful death with life well done.

A. C. Hailey,  
Mrs. H. W. McMillian,  
Mrs. E. C. Williams, Committee.

#### In Memory of Mrs. Maggie Horn

On March 16th, the death angel claimed the beloved wife of W. A. Horn of Hickory, Miss. God's hand was in it all, so we do not question why such a devoted wife and mother was summoned so suddenly to leave her home to take her place in the white robed throng on high. We know the Master had need of her, else He would not have sent His swift, silent messenger to bear her away so quickly from the arms of her loved ones, who were so dazed and heart-broken at their great loss.

Mrs. Horn left to mourn, her husband, one son, one daughter and a host of relatives and friends. We would say to the grief-stricken husband and children, though the shadow of sorrow hangs heavily o'er your hearts and home, grieve not for your loved one, for she has heeded her Master's call, and claimed the reward which is given to the faithful.

Be it resolved that we, the local committee, desire to place on record our deep sorrow at the loss by death of this beloved sister, and that we express our sincere appreciation of her gentle example and her service for the Master.

Resolved that a copy of these resolutions be sent to the family and one sent to The Baptist Record.

A. C. Hailey,  
Mrs. H. W. McMillian,  
Mrs. E. C. Williams, Committee.

#### George M. Farrell

He has gone back whence he came forty-seven years ago. Then he came "trailing clouds of glory"; now he has gone bearing mute testimony in the bright light look on his peaceful face that he is surrounded by the same clouds of glory. His father said, "George didn't die, he just went to sleep", and so he did. And he is ready for the great awakening, to which all Christians look forward with rejoicing. He was a member of the Baptist Church of Holly Springs, his home for several years; to which place his body went back for its rest after the spirit was released in a Jackson hospital.

His mother is the daughter of Dr. West, a prominent physician of Calhoun County in former years. His

father, Dave T. Farrell, is the son of Wilson Farrell, who came to Mississippi from Tennessee when a very young man, and Amelia Allison of South Carolina, who were on the other side to welcome their grandson. His brother, Herbert, and his lovely little sister, Mattie Lois, awaited him also on the beautiful shore. His wife, Ethel Billingsly Farrell, and two small sons, John David and Wayne, and one beautiful baby daughter, Marguerite, reside in Holly Springs. His eldest son, Fred, is in China with the marines. Frank, the other son, is in Memphis; and the elder daughter, Eleanor, is in high school in Carrollton. He left four brothers, Wilson and Robert of Greenwood, Halley of Clinton, and Oscar of Canton, and three sisters, Mrs. Otto Harvell (Addie) of Jackson, Mrs. Peyton Dunning (Meade) of Ferriday, La., and Mary, student in Fort Worth Seminary. He had many friends and relatives who remember him as they knew him to be a fine, dependable friend, interesting and companionable. He always had great respect for aged people and endeared himself to them by his thoughtfulness. He brought happiness to those about him by his singing; and one of his small sons aspires to "sing like Daddy" when he grows up.

George M. Farrell has achieved the great victory which all of us as Christians hope to accomplish sometime, when the Father says come up higher.

—T. P.

#### (Continued from page 10)

he does join the Baptist Church I will not have anything to do with him." Of course, I did not want to gain the ill-feeling of my father, and thought it all over, but readily made up my mind to join the Baptists. Not to worry my father, (for that I did not want to do but could not get my consent to obey in this matter, my father), in making this change it was somewhat of a cross, for I not only had the Methodist people to censure me for the change, but there was my father who was over the matter, and not only this, but there was my wife who had been raised by strong Methodist parents, and, of course, she could not be anything else but a strong Methodist, I thought. (But later, to my surprise, my wife joined the Baptist.)

Now, the question in my mind was, how will this change effect my wife? For all the time that I had been investigating the points of difference I never said anything to my wife about it, for I did not know what the end of my investigation might be, did not know but I might see my way clear to remain Methodist, and, of course, no use to worry her about a change unless I knew a change would necessarily follow the investigation. But after I saw that I must make the change I said to my wife, "I have investigated the Methodist doctrine thoroughly and I find that I am no longer a Methodist, and I will join the Baptist Church." This seemed to awfully surprise my wife. Of course, she had never dreamed of such a thing,

and thinking it not the proper thing to do, of course the idea with her was to try to talk me out of such an idea. So she opened up on me and said, "Well, you can join if you want to, but I'll never join them." I said to her, "You need not join the Baptists because I have; if you are not a Baptist, don't join them." Then she said, "That's not all, I never will go with you to hear them preach." I said, "That's all right, I will have to join them." So I joined the Baptists, it seemed to me under severe difficulties, but I was so wonderfully convinced by the New Testament when I began to study church doctrine for myself that the Baptist Church was the only church that could lay any just claims to a New Testament church, I had to surrender my claims of Methodism.

I want to give my readers some conclusions that I arrived at in my studying of the New Testament:

Matt. 16th and 18th, Jesus said: "Upon this rock I will build my church and the gates of hell shall not prevail against it." Jesus said, "My Church". He did not aim to convey the idea of a universal church, for no such thing is known from a New Testament standpoint, but used the term "My Church" as the name of His institution. The term "My Church" makes a distinction between His assembly and others. When we say the cotton gin is a good invention, certainly we do not allude to all the gins combined in one universal cotton gin, but to a local cotton gin; and we say "the gin" to distinguish between such inventions as a cotton gin and other inventions, so when Jesus said "My Church" He had reference to a local church that He had built as the pattern church whereby all churches should pattern after. And in relat-

ing my investigation to others, I have been instrumental in showing many anxious ones among the Methodists and Presbyterians where the true church of Jesus Christ is, and they have come along with me rejoicing to find the good old way.

Respectfully submitted,

—R. A. Breckenridge,  
Meridian, Miss.

#### DR. J. L. JOHNSON

The Baptists in this part of the state are rejoicing very much, that the beloved president of Woman's College, has seen fit to refuse a very flattering call as president of the woman's college in Louisiana. The salary offered was perhaps twice that he now receives, and the possibilities unlimited. It has been the lot of this writer to be in this part of the state only a few months. During these months, however, he has seen at first hand, some of the splendid work being done by the Woman's College, in this part of the state. No other institution surpasses it. All honor to J. L. Johnson, and to his good wife, for what they have done and are now doing for the kingdom. May it be a long time before Woman's College needs a new president.

—E. T. Mobberly,  
Purvis, Miss.

#### (Continued from page 14)

one of spiritual blessings accompanied by tender memories and reminiscences.

We are prayerfully looking forward to our meeting the fourth Sunday of July. Brother Franklin Ray is to do the preaching for us. We crave that the blessings of God will continue with us, and that we will ever be able to work for the advancement of His kingdom.

—A Member.

## Announcing New Books

PUBLISHED BY THE  
Sunday School Board, Southern Baptist Convention.

"Books, like friends, should be few and well chosen"

THESE TWO ARE WELL CHOSEN

### As Thorns Thrust Forth

O. C. S. WALLACE

\$1.50

Delightful collection of essays designed to arouse the reader to a proper appreciation of some fundamental but neglected virtue.

### A Lily of Samaria

W. A. KLECKNER

\$1.50

A novel of old Samaria. With remarkable skill the author makes real the historic characters, and presents a graphic picture enlivened by robbery, war, romance and devotion.

ORDER FROM

THE BAPTIST BOOK STORE

JACKSON, MISS.



(Continued from page 12)  
Goals for Standard Intermediate  
Departments and Classes

The Intermediate Department of the Baptist Sunday School Board has taken as its goal for 1927 **eighty** standard departments and **four hundred** standard classes. Your state has been asked to take as its part of this goal 5 standard departments and 30 standard classes. Thus far this year your state has 1 standard department and 19 standard classes.

A careful study of the Intermediate Department Standard will show that it is a soul winning program, a service enlistment program, and through the Six Point Record System a character building program. It also stresses the essential equipment needed for accomplishing these things and through the last point keeps the co-operative program continually before the boys and girls. The attainment of the standard will mean greater efficiency.

If you are an intermediate superintendent please go carefully over the department standard. Take the matter up at your Teachers' Meeting, marking the points attained and perfecting plans for reaching the other points. Recognize the standard as a constructive, worthwhile program. Place it before your boys and girls with seals on all points.

Enlist them in making its attainment possible.

If you are a teacher go carefully over the points of the class standard with your boys or girls. Place a copy of the standard in your class room with seals by all points reached. Perfect plans for reaching the other points.

As soon as the ten points are attained for either department or class standard write your state secretary for an application blank for recognition. When received fill out all blanks carefully and accurately and return to your state secretary, who will O. K. it if correct and mail to this Department.

Why not help make your state first and farthest over in reaching our goal of **eighty** standard departments and **four hundred** standard classes? Your cooperation will be appreciated.

—Intermediate Department  
Baptist Sunday School Board.

(Continued from page 9)

is not to lose out in the struggle with the things he has himself accepted, not as partners, but as masters". "A real leader must have some knowledge and hunger for more, must have an abandon of self-effacing consecration to the purpose and a real passion for the goal".

Her chapter heads are thought provoking; eyes that see, ears that hear, heart that feels, mind that interprets, practice that prepares, courage that faces facts, patience that teaches, will that persists and the confidence that dares dream. Obstacles to hearing are: pride, conceit and the feeling that one already knows. Jesus took the simple fishermen and gave them the interpretation of God and the Kingdom that made them a world force for a new day. The past century has shown adventure in the realm of material things; this day calls for adventure in the realm of the spirit. We need men equal to the task of feeding a world spiritually starved. Thoughtful teachers of intermediates will enjoy and appreciate this book.

Dr. John L. Hill of the Sunday School Board edits a monthly book review which he will be glad to send to anyone who wants it. These reviews and one of your own including quotations, will be of much joy and practicality if kept in a scrap book. And speaking of scrap books, programs for the opening worship can be kept from year to year that way. Poems, poster ideas, pointed illustrations, anything that bears directly on the work of the intermediate department if put in a scrap book

as soon as found will make a valuable asset to the work.

"I don't know what's got into that young clerk of mine these days. I can't get any work out of him."

"That's nothing surprising. Spring may quicken the sap in the trees, but it slows up the sap in the office."—Baptist and Reflector.

"I see you have a sign in your store, 'We Aim to Please', remarked the irritated customer.

"Certainly", replied the proprietor; "that is our motto".

"Well", retorted the irritated customer, "you ought to take a little time off for target practice".—Exchange.

This is a day of specialization. Baylor College specializes in the education of girls and young women. The College has membership in the Southern Association, in the Association of American Colleges, and in the American Council on Education.

In addition to standard courses leading to standard degrees the College offers all the special courses any girl might desire.

Most widely distributed student body in South, having had last year students from 6 foreign countries, from 25 states, and from 200 counties in Texas.

By coming June 6 and staying until August 13 one-third of a full session may be accomplished; or one-half session by September 17, closing of summer and opening of fall term.

Large loan funds available. Instead of going to the effete East come to the virile West.

For further information write or wire J. C. HARDY, A.M., LL.D., Pres., Belton, Texas

## MISSISSIPPI COLLEGE

### SUMMER SCHOOL

For many years Mississippi College has operated one of the largest and best college summer sessions in the south. This work has become stabilized, highly efficient and recognized everywhere as a regular part of the work of Mississippi College. The regular college faculty does the teaching.

The 1927 summer session will open on June 6th, offering courses in Business Administration, Biology, Chemistry, Christianity, Education, English, French, German, Spanish, Latin, and Mathematics.

There will be two regular terms, each term running for 5½ weeks. The expenses for each term will be: Tuition \$20.00; Board and room \$35.00.

Many special attractions and accommodations are offered this summer for the comfort and pleasure of the students. Chrestman Hall, the new fire proof dormitory will be occupied by ladies. Jennings Hall will be used by men. The entire athletic fields and equipment, Gymnasium and swimming pool, Lake Wilson and College Hospital will be open during both terms. The campus has recently been greatly improved and is very beautiful. Every possible advantage will be given each student while here.

Room reservations are being received each day. To reserve a room in advance a deposit of \$2.50 is necessary.

### SUMMER NORMAL

The State Summer Normal for teachers will also open here on June 6th. Those taking summer normal work have all the advantages stated above. Many teachers will take regular college work and be given credit for having attended the State normal.

The enrollment last summer was 484. This summer we have many additional comforts to offer all college students and teachers. It will be a pleasure for Mississippi College to serve all who can come here.

Clinon, Miss.

J. W. PROVINE, President.

## MISSISSIPPI WOMAN'S COLLEGE

Books open now for registrations for next session. A fee of \$12.50 will reserve a room now. Do not delay for many Freshmen are already registered. The present Freshman class numbers 155. We are arranging room for 175 next session.

The Woman's College is a Standard College in every sense of the word, being a full member of the Association of Colleges and Secondary Schools of the Southern States, which is the official accrediting agency of every State in the South except two.

Diploma entitles graduates to teach in any High School in the South and to enter any Graduate School which may be entered by Diploma.

Fireproof Dormitories where rooms are in suites of two. Excellent rooms in Dockery Hall under the Self Help Plan. Any student who makes good in work the first half of the session can obtain financial aid. Beautiful new Hospital. Large Swimming Pool. No extra charge for Physical Instructions. Champion Basket Ball Team.

High grade departments in Piano, Voice, Violin, Public School Music, Expression, Art, Domestic Science, Secretarial Courses.

Expenses very moderate for advantages offered. Expenses in Dockery Hall less than average expenses in State Colleges. Health Percentage very High.

Summer School open to men and women, beginning May 30th, and ending August 11th. College Students may get credit for one-third of year's work. Teachers in Secondary Schools may renew licenses by attendance for six weeks, getting college credit for some work.

Write for Bulletin and beautiful View Book to,

J. L. JOHNSON, President,  
Hattiesburg, Miss.